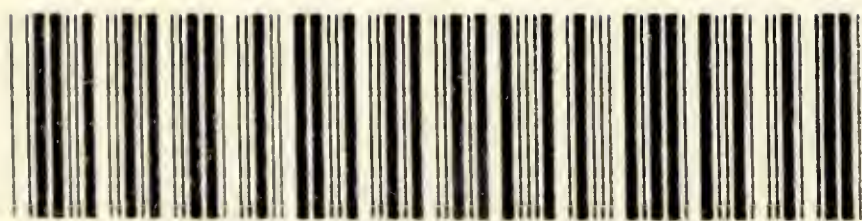


SEX PROBLEMS
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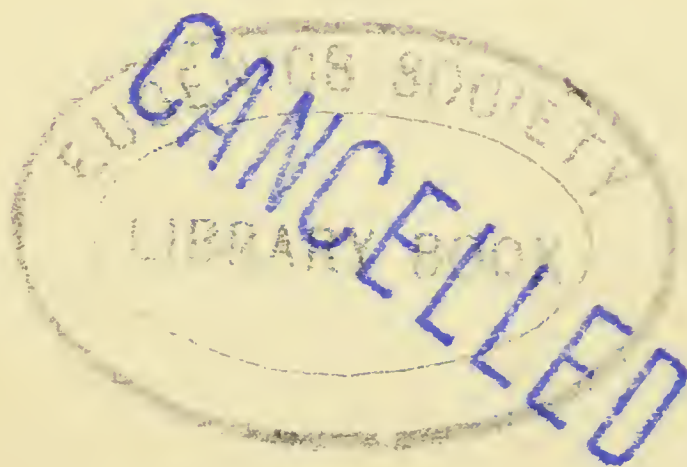
WILLIAM LEE HOWARD, M.D.



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10. 7. 57.



SEX PROBLEMS SOLVED

THE WRITINGS OF
WM. LEE HOWARD, M.D.

PLAIN FACTS ON SEX HYGIENE

FACTS FOR THE MARRIED

SEX PROBLEMS SOLVED

CONFIDENTIAL CHATS
WITH BOYS

CONFIDENTIAL CHATS
WITH GIRLS

SEX PROBLEMS SOLVED

(THOSE OF WORRY AND WORK)

BY

WILLIAM LEE HOWARD M.D.

Author of

“Facts for the Married,” “Plain Facts on Sex Hygiene,” “Confidential
Chats with Boys,” “Confidential Chats with Girls.”

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FOREWORD

THE common expressions, "Let Nature have its way," "Don't interfere with Nature," "You cannot improve upon Nature's methods," and many similar fallacious statements, have done more to prevent the betterment of the race and individual than all the other errors handed down to us by our ignorant and superstitious forebears.

There are farmers to-day struggling with poverty and poor crops because they are too dull or listless to grasp the scientific methods of aiding and controlling "Nature's ways." There are decayed and dying fruit trees, gardens destroyed by weed encroachment, crops stunted or killed by worms and insects because "Nature" knows best how to do things.

Just so with man and woman. Certain brain cells, especially those controlling the reproductive instincts and forces, if left to Nature's ways, become choked with injurious weeds. That is, we have not learned to glean the thoughts, to understand the crowding under growth of biological instincts and prune so as to make room for the real stuff in man.

We see the great mass of humanity trying to struggle through life by "letting Nature have its way." Nature starts all things right, but permitted to go on unchecked or unguided, always tends toward the line of least resistance. Or, in other words, Nature is a great impartial all-mother, and is as much interested in the growth of the weed as in the growth of the flower. This is true of man as it is of all living things.

Unavoidable ancestral ignorance, generations of school-

ing in false prudery, impressions that man differs in sex development and activities from all other animals, have prevented a ready acceptance of the fact that man in nature uncontrolled, unguided, fills his brain with thought weeds, his higher psychic life with useless fears and distorts his mental vision of the sex structure of human society.

Allowing "Nature to have its own way" in the growth and development of sex life in man and woman is to permit some of the many forms of sexual distortion or inversion to take root in early childhood.

These may range from simple indifference to fright; from over-accentuation to physiological disturbance. Eventually these abnormal conditions become rank growths and drag down moral stability, crowd out clean and incisive thinking, make life a constant existence of mental torture and cause those myriad conditions of physical and nervous unrest which are so evident to-day. And the great point is that their deep origin is generally unrecognised by the sufferers. For this reason the opportunities, the knowledge, to understand and correct by aiding Nature, as she demonstrates the basic laws of life, have been absent.

These biologic laws we cannot interfere with any more than we interfere with the early evidence of life in the seeds we plant in the Spring. But as these growths continue the wise farmer or gardener steps in and weeds, prunes, trains and watches, knowing Nature will not look after the welfare of the flowers or fruit, crops or vegetables, to the exclusion of weeds.

It is my purpose in the following pages to show how the mental weeds of a person, nature in man and woman start, how the brain cells are packed and crowded with harmful impressions, how it is impossible to get the best out of us under such stultifying conditions. I endeavour to show why it must be clearly understood that suppression or denial of any or all sex activity, ignorance of their slightest demonstration or morbid concentration upon these natural phenomena are states which cause faulty

adjustment of the human machine—brain and body, morals and intellect.

The most pleasing part of my labour is the fact that I can assure those of adult and middle age they can be free from most of those worries harassing them, regain health, understand the real causes of their many depressions, and why drugs, medicines and other outside treatments are useless and often injurious. Also, that parents and teachers can protect the future men and women from the errors we too long have accepted as truths.

I have no excuse to offer for my plain language, the avoidance of euphemism or the fact that the book is free from technical expressions. What I say is based upon the latest scientific knowledge and a professional experience of many years.

I hope to reach and help the mass of worried and self-fearing men and women, youths and maids ; for no thinking person will deny that some time during their growing or active life intense self-questions have risen, shocks been received and terrifying moments endured. But what is not generally known is that, subconsciously, these states have left mental scars which at times cause unnecessary mental pain, worry and distress.

are pioneers in the search for the new way of reaching man's goal, as there always have been sturdy pioneers searching for new lands in a new way.

In the old ballad about Count Arnaldos, who envied the old helmsman his weird and wondrous powers,

“ Would'st thou,” thus the helmsman answered,
“ Learn the secrets of the seas?
Only those that brave its dangers
Comprehend its mysteries,”

lies the truth about the mysteries of life. We must brave its supposititious dangers.

It is a curious state of civilisation which causes men and women to search for truth by dipping the bucket of investigation only upon the surface of the well. We must go to the bottom—there lies the truth.

The same primitive instincts which controlled the cave man are the same that control us to-day. We have artificially hampered them in their normal actions, suppressed many of their impulses for good, denied them a place in our lives.

Active normal sex power is the stabiliser of our impulses and deeds. When there are overpowering sex impulses, or when there is weakness or lack of power in either sex, we have a disorganised human structure.

Under these latter conditions there is constant self-disharmony, a struggle to prevent doing harmful or shameful things, a constant fight to do right and good work of any kind. No one can do those things for which he or she may be inclined or fitted if there is constant friction between primal ineradicable impulses and modern mental activity.

As an example of what I mean, take the case of a good young woman whose ambition is “ to have a career.” She is self-cognisant of a superior intellect, ambitious and studies diligently. There are no impelling thoughts but those of intellectual industry. She leaves college to take up a professional life of some sort. But she is a normal woman and gradually there creeps into her soul

the maternal instinct. This is annoying to her ; she fights it. But it will not be denied. The primitive impulse takes great hold upon her. She is offered love, husband, home. But, if she suppresses the powerful and natural desire of all normal women and insists upon her "career" being superior to womanly duties, there arises that constant friction between normality and abnormality which can have only one end—complete failure to be that which was in her to be.

Constant dwelling upon sex functions and phenomena is as injurious to mental health as suppression or studied neglect of these natural phenomena. But the time has arrived when it is necessary to clear the muddled conditions so long existing and to get a normal and beneficial insight to the real nature of life's meaning as far as it concerns healthy reproductive powers and their effects upon the psychic life of man, and especially upon woman.

This accomplished, there will be no morbid attitude toward the natural phenomena of instincts and less blame and objugation for those wrongly placed in the scheme of life. Subjects that have been too long surrounded by mystery will be cleared up and we shall see matters as they really are and help to maintain them as they should be maintained. Curiosity and closest secrecy will find a peaceful place in man's mind and a regulating place in his life when he understands all. Only by this mental attitude can we grasp in its entirety the meanings of growth and development of the human being and man be builded equally strong in all his functions, instincts and capacities.

I speak of man in the generic sense when not otherwise indicated.

It is not necessary to comment on the past methods of ignoring sexual impulses, of "driving out the Devil" by prayers, of saying shameful things about the most powerful and unescapable function of all living matter. No unkind words or blame should be attached to our parents and teachers for the harm they have done, nor should physicians of the past be held wholly responsible

for the many social evils and deviations of man, for they, too, have been ignorant of the psychology of sex.

Our whole educational system, from kindergarten to university, has been a farce in essentials. Our educational methods have taken from the youths and maids spiritual birthright, individuality, initiative, originality, common sense, power to think for themselves, and, worse than all, belief in further self-development.

The mass of humanity is nothing but bleating sheep following the bellwether. Only the straying sheep find the knowledge of the inner man and his potentialities.

We have discovered very recently that sex growth, impulses, control, increase and decrease of virility depend in early years upon secreting glands situated in various parts of the body. Not those glands usually associated with sex.

This is a very important fact to remember. The influence of these secretions lasts all through the active sex life of the individual. But a wrong start, suppression of normal instincts, denials of their necessity, has had a long and lasting injurious effect and influence on many persons—especially women.

The harm has been exerted through the brain cells—the mind, to use a comprehensive term. This abnormal condition reacts upon the secreting cells and glands, which then pour out either an over-abundance of their regulating juices or else the quantity getting into the blood stream is insufficient.

In the former case we have sensuality controlling the individual; in the latter case, indifference, frigidity, or perhaps abhorrence and disgust to the point of insanity and suicide.

So you see it is upon physiological bases, instead of the old theological and moral teachings, that we must understand the whole subject of right living; and, secondarily—really the most important—the mental effects due to wrong living and thinking. Upon this knowledge can follow that moral and religious teaching so much needed to-day.

For, after all, it is mental health which determines the moral and ethical conduct of man and woman, youth and maid. All the religious, home and school teaching that can be brought to bear will not keep a girl from going wrong if her thyroid gland has been over-stimulated. Under such conditions her mind is infantile, her body swayed by sensuality.

Unhealthy mentality in the psychologic sense differs from the conditions found in brain disease. In unhealthy mentality there is no real disease, no displacement or absence of any brain stuff, every cell and fibre in perfect condition. But this mind is surrounded and enmeshed by wrong impressions, false ideas of sex purity, life and laws, masked shame, false modesty, absence of tactile timidity—seen every day in dance halls—salacious secrets unblushingly told, the desire for constant excitement—mental instability.

As the housekeeper goes around cleaning and dusting that furniture may be bright and usable, so must every parent and teacher dust and clean the young mind of the cobwebs and dirt it is certain to accumulate daily. This cleaning of the mind is the modern method, and the only proper method, of acquiring mental health. It is a preventive. Such oversight is absolutely necessary under present-day conditions. The mind must be so guided that only decent and beneficial ideas and suggestions can find lodgment there. This does not mean denying or concealing sex facts. Quite the contrary, it means a thorough satisfying of a natural curiosity.

It is from the dust and cobwebs of sexual ideas that arise the worries, the dissatisfactions with life, many of the chronic illnesses of women; all the big and little factors which go to make life so miserable for many—too many.

As we go on, sexual instinct must not be confused with sensuality. The former is constructive, the latter destructive. By sexual instinct I mean the normal maleness and femaleness; the desire for home and children, the striving for physiologic morality and health, the disgust for lechery and promiscuity, the ever-present

watchfulness over family, and the readiness to defend and aid state or community.

Sex instinct means preservation of the primitive forces of reproduction so that the race will progress in all possible ways. Normal sex instincts prevent miscegenation, keeps the race true to its blood or blood of its kind. Healthy sex instincts mean pride of virility, shame of sterility.

Sensuality, so commonly confused with the healthy state of sexuality, has been the curse of individuals and many peoples. It has been the cause for the overthrow of many nations satiated with victories, lechery, loot, wealth and loss of self-control in its citizens. It is the antithesis of sexuality. It is the rioting, the upwelling, the unloosening, the artificial stimulation of perverted instincts. It is always the victor over all decent and progressive forces of mankind.

Individual sensuality is developed by intense desire for wealth, fine raiment and jewels, mental excitement, stimulating food and drink. The feeding trough for sensuality is Idleness.

Every normally endowed man or woman can be turned into a sensualist, but seldom can a sensualist be returned to sexuality. The man who makes a sensualist out of his wife places horns upon his own head.

The man with a body and brain free from real diseases, sex forces balanced and controlled, seldom, if ever, makes a failure in life. With him and in him everything works in harmony: organs functuate regularly without friction, mental processes go on steadily and smoothly, and he finds his place in the world and his work results in literal re-creation.

Under these conditions male instincts abhor the effeminate, female the masculine, in their respective sexes, and, mated, the two make a harmonious whole.

This is not a delightful and fanciful theory; it is the normal physiological and psychological state for human beings. Man's polygamous tendencies are not as inherent as some would have us believe, but our complicated social conventions and laws prevent many from proper

mating, and it is inherent in man to seek that which suits his individual nature.

The law of nature is to bring about a contented state of mating by having a sexual balance and contentment in male and female. It is a state necessary for the proper preservation of the sex structure of society.

“Man attains not by himself, nor woman by herself, but, like the one-winged bird of the ancient legend, they must arise together.”

The man of “affinity” affairs, the one always looking for a “soul mate,” is merely a modern type of the mythological Satyr.

It is true that history shows many examples of great works produced by men and women of genius and talent whose sexual and moral lives were abnormal. But this fact only accentuates the statement that underneath the impulses to do big things in purely intellectual labour is some form of welling and overpowering sexuality which does affect the moral balance of these individuals. For the work these persons have done is marked by extremes of beauty and ugliness, by good thoughts and vicious morals, by the extent to which the God in man and the beast in human body exist in these unstabiles.

With most of these geniuses the ends have been sad. Mental deterioration through excesses or drugs, insanity coming on without artificial aids, horrible ravings—thus the finish of all.

But, search as you will, if you analyse the facts you find either abnormal sex impulses prevailed or sex instincts were totally lacking.

Every social movement of serious import undergoes three phases—agitation, exaggeration, education. We are still hearing the echoes of objection to evolution, we now listen to the sons of those who were scandalised by Darwin as they attempt to check the growth of knowledge concerning sex phenomena and their direct relation to health and disease.

There can be no exaggeration of the harmful state of ignorance concerning biologic facts, of the prevalence of

erroneous ideas regarding sex truths, nor of the fact that both ignorance and denials are the real causes for sex unrest, antagonism, divorce and prostitution.

These conditions being purely of a personal nature, and as a rule not self-recognised, public and academic recognition of them has been withheld ; and, among the increasing number of the sexually indifferent, denied *in toto*. But to themselves, in self-communion, in the daily struggles with their disturbing forces, most men and women have an instinctive recognition that they could have peace of mind and body if they were permitted to understand.

For the man or woman, the youth or maid, who strives to live and do his or her work honestly and conscientiously, yet are constantly dragged down or fall into periods of despair, who cannot understand why mental application is often impossible, or why ugly thoughts or harsh words will take possession of them in spite of all efforts to control, there is an underlying cause that can and should be understood.

But why have they not understood, been told long, long ago ?

Because man has neglected to understand the PRIMITIVE forces of all Nature. Because the close relation of sex phenomena to all the mental activities of life, to ambition, to happiness, to health, was not appreciated by physicians and the whole subject tabooed in home and church, school and society.

Even now, few persons care or dare to open their hearts and minds to the doctor. In truth, but few physicians possess the key which will unlock secret mental closets and show the stuff there which is causing all the misery and worry.

Worry is nothing but canned trouble—knowledge the opener.

If a man has paralysis in his leg, if an arm is not under complete control, if there is some loss of motion, a trembling or twitching of muscles of the body, we look as a matter of course to some disturbance of the brain cells in the group governing those muscles.

No one hesitates or feels any shame in turning to a specialist for a cure or an understanding. But so long has false prudery been instilled into our people that when another form of loss of control, of mental twitchings, of secret worries, or when disturbing desires, perhaps sex disgust, fasten upon man or woman, they have not thought of seeking aid, of going to the root of all the misery, of getting peace of mind and body.

Peace and health are the birthrights of every man, and in many directions we are coming to realise this truth. Government, State, community, family are working together to prevent illness, poverty, crime, unfit children. But never can peace of mind or stability of personal progress be achieved until man is master of his emotions and impulses. And he never can be master of them until he understands the primitive instincts which are the causes of these emotions, fears, worries and unbalanced personality.

Some of our impulses are so deeply rooted in our ancestral soil that they cannot be eradicated—never should be eradicated if man is to have better men and women follow him.

Pugnacity, jealousy, have as their motivation the primal law of nature—sex instincts. The fundamental cause for all wars is man's innate pugnacity. This impulse to fight is one of the many forms in which the sex instinct displays its power—in male or female.

Before going into the intimate details of the present sex worries and unrest, before considering the many distressing causes of remediable troubles among the married and unmarried, it will be interesting and instructive to superficially review some of the primal factors which have been the cause of man's progress as well as of his woes.

Sex instincts are the cause for jealousy. Jealousy is the cause of war among individuals as well as nations. Without this impulse for ownership of that which the sex instinct has biologically fastened upon all living things

there would be no pugnacity, and the man lacking in pugnacity belongs to the third sex.

“Woe betide that country when
Tears are seen in bearded men.”

Man was made to fight for his mate, for his cave, for his children ; later on, for his village and community. So that a war between tribes and nations is simply a collective war, having for its basic cause the same element that causes a fight between man and man for a female.

In war of nations politics, aggrandisement, racial hatred, desire for land and commerce hide the fundamental cause—man’s innate pugnacity.

The socialising influence of pugnacity is well illustrated by Andrew Lang in his “ Primal Law.” Merely outlined it is that the primitive society was a polygamous family consisting of a patriarch, his wives and children. The young males, as they became full grown, were driven out of the community by the patriarch, who was jealous of all possible rivals to his marital privileges. They formed semi-independent bands hanging on the outskirts of the family circle, from which they were jealously excluded. From time to time the young males would be brought by their sex impulses into deadly strife with the patriarch, and, when one of them succeeded in overcoming him, would take his place and rule in his stead.

Here we see the primal law of NATURE plainly demonstrated. If the young males were weak in their sex instincts they would be wanting in pugnacity. The old patriarch would cease to transmit vigour to his children and this particular tribe would soon become destroyed or vanquished by one whose young males fought for the young wives of the patriarch.

The fierce sexual jealousies of man and his polygamous capacities—still a dominating trait in man until he meets his sex mate—would have been the same as seen in most animals had it not been for the prohibition enforced by the jealousy of the patriarch.

This prohibition was the primal law of MAN. It was the social factor that brought out the pugnacity of the young

males, made them desirous for the young females and was the early beginning of all studied warfare, thus improving the race by producing and keeping up a virile race of men.

In tribes and nations to-day, where the false ideas of civilisation have been forced and fostered, promiscuous intercourse prevails, pugnacity is weak, there is no fierce protective jealousy, and the ultimate outcome are tribes and nations made to slave for more powerful people. When the fighting spirit leaves a nation or individual there is loss of sexuality and mental and physical deterioration follow. The lack of pugnacity—sexual activity—belongs to the senile and unsexed.

The prevalent idea that tribal wars must have eliminated the bravest and boldest men is erroneous. That it does so to-day is also not wholly true. The reckless, the individual without judgment or self-control, without common prudence, is eliminated. Many of the best are killed, of course, but also many who enter the armies to-day as reckless, imprudent, undisciplined individuals are remade into men of prudence and self-control—citizens who obey authority and will aid in upholding it.

But to go back to our primitive ancestors.

Disregard of the primal law of MAN meant immediate death, unless the youths conquered the patriarch. The men, roused to recklessness by a desire and jealousy which submerged sense and self-control, were destroyed by the patriarch.

This had a thinking effect upon the young males left in the tribe. "With no less of sexual instinct to cause determination and effort to secure the females, prudence and scheming took the place of ferocious recklessness."—Professor McDougal.

Among certain of them fear, fear of the ruthlessness of the chief or patriarch, brought about another social factor, a weakening of the sex instinct. These men had no powerful and dominating pugnacity to transmit to future generations and so Nature weeded them out of the tribe.

Only by fighting, war, could the vigour of the race be transmitted, and, as I have said, when prudence and skill, thought and the making of new killing instruments,

facility in handling them, progressed, warriors were born who continued the social evolution of men.

Now, the control of all impulses means a higher social development in man. He took on something of a mental organisation. He was not stopped by fear, his sex impulses were not inhibited by timidity transmitted to him by a pugnaciousless ancestor ; he was still a fighter, but one who now commenced to use his brain to govern his actions. He became self-conscious, self-confident, but ever motivated by the sex instinct which is subjectively demonstrated by controlled and reasoned pugnacity.

Under these necessary conditions man and society made great progress. Each tribe or clan became superior to its predecessor. The children of the chief and the children of his warriors retained all the primitive instincts of their forbears, with an increase of brain stuff. Finally tribes merged into nations, with borders and towns to protect and defend, and woe to that nation which had allowed a weakening of pugnacity through sexual excesses or ascetic teachings.

And do not forget this fact : Celibacy, total abstinence—continence—congenital or acquired, monkish asceticism, are pathologic states ; a diseased state of mind and body for all those who are of and in the world.

Any community or nation which in teaching its children ignores the primal and absolutely necessary instinct—the sexual—cannot as a nation long hold its own among the more intelligent nations of the world. Culture and intelligence do not consist in ignoring primitive forces, in believing we have left them behind in our social evolution, but in boldly studying them and utilising them to the best advantage.

Our few true instincts have been passed on to us unchanged from our arboreal ancestors. The manner in which these instincts demonstrate themselves has been changed—often for the worse—by ignoring their true meaning and in believing that social progress should eliminate them.

The fundamental instincts are love, hatred, fear, jealousy, sex and body hunger. These are necessary for

existence, and without them all life long ago would have ceased to be—could not be.

Education, moral teachings and religion can, to a certain extent, develop restraining impulses. It is here where true progress can be made. But any training or teaching which lessens the POWER of sex instinct is injurious to man and nation.

Jealousy is a primary instinct—it is a phase of sex hunger. When this instinct is put into activity we can foretell with certainty what action will result ; attempt to kill or injure the cause of the impulse.

One proof among many that jealousy is a primary instinct of every living thing is shown by the actions of animals and birds ; yes, even fishes. The cock will fight to death another placed in his yard. The bull elk will rush with overpowering rage at another bull elk if he enters the domain where roam the cows of the master elk

It is the coming of a third party to divide two associates of the opposite sex which sends a message to the brain spot of primary instincts, which causes fear ; not physical fear. The fear is that of being robbed of possession. The inherent, fixed instinct in man and animals to have and to hold is the basis for this mental attitude. Hence, jealousy is fundamentally a sexual instinct ; the male or female will attempt to destroy the one who may rob him or her of a precious possession.

This state of mind exists to-day among many persons who cannot fathom their restlessness and distress. It is a sublimated state of a normal desire ; a teasing subconsciousness. It is frequently the effects of disappointment and a sex starvation unknown to the victim.

All these facts are matters of vital interest to men and women to-day. Analysed, self-understood, these states may be controlled and conquered. I shall deal intimately with this subject, as with many allied ones, as we go along attempting to understand the many deviations of primary instincts caused by a complex social condition, false ideas of culture and a Christianity wholly devoid of the truth about man as he was, is and ought to be.

CHAPTER II

IS CHASTITY CONSISTENT WITH HEALTH ?

ONE must have a cruel apprenticeship with the fallacies of the Christian world before the truth is revealed. Then the point is reached where all timid feelings, past teachings and the veil of silence must give way to truth.

Modern civilisation is so saturated with an accepted hypocrisy that the man on the street and the mother in the home will say : " Yes, that's all true ; but don't you think things had better be left as they are ? "

So we go on making one form of lying, of perjuring, legally and socially a thing to be punished. Another form of deliberate and injurious lying acceptable and compulsory.

How can forthrightness, an equable conscience, a rule for living and progressing, be possible under such a false standard ?

The double standard of sex morality is evil enough, but the double standard of lying is a far greater evil. It commences in the nursery and reaches to the third and fourth generation. It is accepted in the home, acknowledged by the church and schools, held, bound in the social sphere of an alleged Christian people.

Experience and science show that many of the miseries and sorrows of mankind may be eliminated by the truth regarding man and woman taking the place of silence or denial. Silence, when truth is knocking at the door, is the most evil of all lies.

Sons question mothers ; the answer is silence. Daughters ask ; mothers deny.

Yet, if you told father or mother they were sinful in their neglect, what would be the result ? Tell the preacher or teacher that they are directly or indirectly

debauchers of purity and right-thinking and they cry :
 " Out on you ! You are anathema ! "

Instead of practising the splendid opportunities and adapting themselves to changing conditions, they stand for the old formalism—silence, permanence of deception.

This survival of vacuous ideas we call morality. Its continuance has meant immorality.

If your child has a sore throat you call the doctor. When the boy wants to know if it is true that he will lose his manhood unless he seeks women, you place your finger upon his lips and, like the faithful of the olden times, go and pray to the Saints.

Sheer lunacy ! The average doctor has not shown any greater mental health. Some say, " Seek a woman." Others : " Well, ahem ! Um-m ; it all depends, but," etc.

Evasion ; half truths half told. Medical lies ; cowardly suggestions instead of incised advice founded upon the truths and facts as known to-day.

There is a large class of young men and women—may their tribe increase—which has broken the shackles of silence and want to know. One question they are asking is : Can a young man keep physically chaste and still keep perfect health ? If so, the young woman says, " Then I shall demand from the young man who asks me for wife the same physical purity he demands of me."

What are the facts ? What are the truths in this fearfully important matter ? Will you tell us ?

I certainly will. I feel it is my duty to do so.

At the start let it be clearly understood that there can be no discussion of this question relating to adolescents. Complete integrity of all developing organs and their functions is necessary for future physical health and nervous stability.

Every youth should be plainly told that demonstration of full manhood consists in conserving his forces, not in dissipating them. The contrary has long been the idea among the majority of young men and youths, and the results have been deplorable. Let them understand that sexual intercourse before full stable growth

is established—twenty-five years of age—is a sign of weakness, that it shows a want of self-control, and this condition will increase as the nervous forces are expended.

Under these conditions a young man cannot build character, nor will he be able to successfully compete with those who enter life work with an unimpaired nervous system. During the period of adolescent development every bit of energy should be put in making brain and brawn.

One cannot be too emphatic in this matter, but the advice will be of little avail if it is given upon purely moral grounds instead of physiological facts.

But the question when it relates to men of twenty-eight and women of twenty-five years and over is not to be dismissed with a simple yes or no. Like all vital questions, where the variable human factor alone is to be considered, it cannot be answered in arbitrary terms. In no other phases of character do men and women differ so greatly as in their sexual character. Some are born with intense activities, others have impulses which can be controlled without injury to the nervous system; there are a few who should always remain continent to preserve a stable nervous organisation. Many unmarried or unawakened women, mentally occupied or intensely occupied in doing for others, never have a full sense of desire. That culture and early training in the modern woman has had some effect in this matter can scarcely be doubted. From the birth-rate point of view it is an antisocial condition; from another angle it may result in solving a lessening of sex unrest. The cultivated women are developing a higher state of psychical activities at the expense of the physical. Some of these marry and are satisfied to remain practically continent. This increases the demand for prostitution, for few, if any, men under these circumstances can remain physically chaste.

So we see that the question of continence and incontinence has a direct social aspect as well as a hygienic one.

In some individuals compulsory continence results in many distressing nervous troubles. Now I am referring to absolute compulsion, with opportunity always nagging. This condition reacts upon the disturbed mentality and despondency or recklessness is liable to follow. Sexual neurasthenia in women is constantly being seen by the physician. The custom has been to keep silent concerning the real truth, or, as is too often the case, not to be cognisant of the cause; both physician and patient going it blind.

A certain form of hysteria, emotional states injurious to the peace and happiness of the individual as well as to those who have to live with her, are frequent among those women whose physiologic and psychologic forces are constantly suppressed—consciously or otherwise. But, as a rule, I believe the victims of sexual neurasthenia are totally unconscious of the cause for their misery. Their nervous symptoms are only other forms of sexual expressions, and, unless relieved by a happy marriage or shunted into other channels, where the mind and body are able to utilise the energy, result in injury to health.

But this is just the point. There is no need of being in this condition. There are so many ways of using the energy in the human body that, when known, worry and anæmia, sleeplessness and thinness, will disappear and the woman be contented. Better than all, when this state is brought about, those thousands of injurious concoctions now offered to nervous women will cease to be sold.

It is because so many women have not had opportunities to utilise normal energies that the alcohol and drug habit is on the increase. Constant nagging of natural forces, bodily distress and irregularity, sleeplessness or sleep disturbed by dreams, pleasing or disgusting, soon bring the unoccupied woman to believe she has some form of incurable ailment.

Doctor or friend advises a "tonic." This "tonic," or "nervine," always has for its basis some sedative drug or alcohol. The result is dependence upon this

artificial relief, and from this state to drug slavery is a broad, smooth highway—up to the precipice.

In spite of all the ridicule and objection of the medical men, those forms of mental treatment in which the patient is compelled to place her mind on other things than self, to believe in “error,” to renounce all medicines and medical treatment and concentrate upon some higher aid than man, have valuable reasons for their successes. They lack the fundamental principles that physiological functions are really at fault, but have the proper idea that it is the attitude of the Self which is the ruling cause.

Because physicians have avoided some of the real conditions existing in our social life, many women have suffered from worry and its effects who, had they been informed and confidentially advised, might have been relieved. It is a false idea that has caused doctors to ignore the intimate troubles and habits of women ; in many cases it is sheer ignorance of conditions. The greater number of physicians go through a life of medical experience without any more than suspecting the underlying causes for much suffering. For, remember, that such subjects as are here dealt with are not those dealt with in medical schools.

Woman does not live by flesh and bone alone ; neither are her woes and troubles brought to her through the externals and essentials of life. The ever-active and complex psychic life of the woman is the moving force of her emotions and impulses. When strong sex feelings are suppressed through a period of years and are gradually working upward to the upper conscious, the impulse for relief becomes overpowering. In these cases of unmarried women, neglected married women and widows self-relief is resorted to as the only possible way of acquiring peace of mind and quiet of body.

This is neither sin nor crime under forced abstinence ; it is as old as the living world. The women who occasionally relieve themselves by manual methods are not morally twisted nor in any way removed from the norm ;

they simply have a constant or periodic, generally the latter, physiological hunger which must be satisfied. They have not been taught that there is a way for them to switch this hunger or impulse into other forms of expression through work that will occupy the mind, satisfy in a healthful manner natural cravings and give them the pleasure of knowing that they are really doing good to humanity.

It is scarcely necessary to state that self-relief, if kept up for a long period, does affect the ethical standards of the women. It weakens self-respect and produces a state of introspection of the wrong sort. From a purely physiological standpoint it is not as harmful as in the male. Of course in the girl or young woman the practice is reprehensible and demonstrates a defect in character ; especially some mental defect of an acquired character. As a rule, this baneful habit in young women was started in childhood through instruction and suggestion of an older girl : generally one of the born defectives whose personal charms and physical energy are so deceiving in girlhood.

Any such habit in the adult male, when normal conditions are available, may be considered pathologic—that is, caused by some disturbance of the brain or spinal cord cells. Excessive use of alcohol, the dwelling upon vile and sensuous photographs, and reading of pornographic books will cause this habit in those of weak self-control and ignorant of the evil effects. Exceptionally the habit is to be found in men whose training and environment in boyhood have been lacking in virile instruction, sports and general maleness. In these cases we always find effeminate timidity, fear of ridicule and a certain psychic femaleness as the true causes. When such unfortunates marry, impotence through fear and timidity make them impossible husbands and separation or divorce follows.

There is a class of women of natural brilliancy and talents whose sexual activities take a course little injurious to themselves, but of great harm to the reading

public, and this reading public, remember, is mostly made up of young women and girls.

The women writers of erotic and tommyrotic novels are possessed of vivid imaginations, both visual and psychic. The stuff they depict is only clever description of their own day dreams and desires embroidered by nocturnal visions. It is a partial releasing of sex suppression. It originates and is developed in longings which must find an outlet some way. It is a normal state wrongly expressed.

Most men writers, those of force and talent, seldom allow their intimate sex emotions and feelings to be made the basis of their work. They work on broad lines, using the sex instinct only as an incident to character or motive and in its true aspect—motherhood and its supreme love. But the woman who has no other outlet for strong sexuality is possessed by it and temporarily finds relief in writing intimately of it.

This is the reason that erotic and harmful books are mostly written by women, and those infrequently written by males will be found to have effeminate authors responsible for them. One of the reasons we find many of the authoresses unmarried women and apparently not attracted to the male sex is because they have used up their sexuality in their work. It is a sort of vicarious sacrifice. The same effect is seen in those women who have devoted themselves since early life to some form of propaganda or doctrine.

These women are not continent. They are incontinent. They have used sexual energy in a different mode of expression than the usual physical mode. Primal impulses have simply taken a psychic channel instead of a physiological. That is why they are generally in good health. Complete suppression of both these outlets would have resulted in some form of mental or nervous disease.

Every organ of the body, every function of these organs, has special work to do in order to keep bodily and mental health properly balanced.

If you suppress the action of the kidneys convulsions and death result. If you refuse to acknowledge the necessary daily functions of the intestines, autointoxication follows. If one forgets to use the brain cells or muscular tissues, stagnation, stupidity, physical deterioration is upon you.

Now the sex functions, the sex impulses, the influence of the ovaries, of the testicles, of the secretions of the other glands generally have been considered as for one purpose only—procreation. True, but their secondary purposes and necessity are as valuable to the race as their purely reproductive. They secrete juices which make men and women beings to will and do. They sustain that vigour without which hope dies, man sinks to the lethargy of the eunuch—all progress ceases.

It is the care and preservation of these glands through control of the impulses that make the man of power, of a race of men who will say “ yes ” to the world and will be ideally capable of meeting the conditions under which life must exist on this earth.

These very new discoveries of the effects of gland juices clear up an old problem of continence and incontinence. That is, we know now how the injury due to sensuous thoughts and ideas is produced.

A man may be physically chaste, yet be psychically unchaste. If he wants to avoid injury done to body and brain through the juices thrown into the blood stream by mental pictures and lecherous imaginations, he must be mentally chaste.

In other words, it is the constant seeking, thinking, scheming for the favours of the opposite sex which work havoc with man. He needs to keep sexual emotions and imaginations under complete control ; to shut them out of all brain activities, except during the short period of physical indulgence.

The human wrecks are not those who have been over-indulging, but those whose mental activities ever have been stimulated and excited through lecherous thoughts. Many men who have prided themselves upon living a

decent life and who set an example for young men to follow have been in reality the most incontinent of men. Their acts have been beyond reproach ; their imaginations and thought injurious and evil.

Just why so many of these paragons of virtuous living finally emerged into nervous and mental wrecks was always puzzling. Now we know.

The influence of normal sex impulses for good or evil is paramount, although they act in so many different ways under special conditions that their real significance has been generally overlooked.

The sex functions and instincts are root and trunk of all man and animal social systems. They motivate the good and evil among all men, regulate and disturb man's social relations, savage or cultured. Among the present highly cultivated people, especially the American, their full power for good when shunted from mere physical expressions has not been plainly understood.

It is this ability to utilise primitive forces in stimulating intellectual processes that differentiates cultivated man from savage man.

So the question, Is continence compatible with perfect health in man or woman ? can be answered in the negative. Neither man nor woman normally endowed can keep a health balance if sex functions are not permitted full opportunities to operate.

" Oh, horrible, immoral ; such teachings should not be allowed ! " I hear from all sides.

But wait ; listen, think. I believe physical chastity, physical and mental virtue, not only compatible with perfect health in women and some men, but absolutely necessary outside marriage, if we are to make any social progress, reduce venereal diseases and illegitimacy, make extramarital indulgence taboo and control the fearful increase of idiocy and prostitution. And do not forget I said mental virtue, for the one condition that is destroying the inner morals and mental health of many young women is that condition known as demi-virginity—body undefiled, mind despoiled.

But if suppression of the powerful sex instincts and desires result in neurasthenia, hysteria, injurious habits, sometimes in emotional insanity in women, how can you adjust this statement with that of the value of chastity to perfect health?

The improved social conditions which have given so many able unmarried women something worth while to do, the opening of opportunities in which their natural energies can find an outlet instead of causing worry and illness, is the explanation. We see the compatibility of the apparently paradoxical statement in the disappearance of the "old maid." In her case suppression of all natural instincts did injure her health. She was a woman suffering from sexual starvation and suppression, but in a purely psychic form, remember.

When a few unmarried women were fortunate enough to have children of others to occupy their energies, households to care for where they were solely responsible, sex instincts had a secondary and useful outlet.

As a rule, such spinsters were contented and happy, which is only another way of saying that they were in normal health. I cannot too strongly repeat that in considering sex instincts as fundamental forces we must rid our minds of the general acceptance of these instincts as being promoters of desire, lust or impulse for male attentions.

That is, a woman may be absolutely pure in sexual thoughts and imaginations, be completely devoid of the meaning of desire, yet must have an outlet for those forces welling in her—to do something for others. The maternal instinct must find some form of expression if a woman is to retain her health.

The fear of being an "old maid" has been the cause of worry which women no longer need struggle against. The typical "old maid" has been the stock in trade of humorists, the pitiable lay figure for novelists, the unavoidable piece of junk in many households.

She was seldom pitied, never understood, frequently ridiculed. She was usually made to feel that she was

a failure in life—and she was: that because she never married there must be something about her disagreeable to all men.

Her affection for cats and overfed dogs and other pets, including a swearing parrot, was the cause of much ridicule, and every caricaturist of the “lone female” placed a tabby alongside her slender limbs or curling against her attenuated neck. And do not forget that the size and condition of the neck show whether or not the forces sexual are wasted or normally provided with some form of work—this work by no means implying physical.

It isn't surprising then, that in the past every girl and young woman strove to avoid this state of permanent ridicule and suspicion. They sought marriage not from any strong impulse for wifehood or motherhood, not from awakened desires, but to be rid of the stigma of being “an old maid.” Thousands of girls rushed into marriage from this fear; thousands were made unhappy, husbands were disappointed, prostitution was encouraged, and mothers handed down to their daughters disgust and often hatred of the marital state, while no love teachings regarding the procreative instinct ever reached the sons' ears. All the evil effects of these conditions have been passed on to future generations and we are just discovering the fact.

It is not at all strange that under these conditions the women of the past grasped at the puritanical belief that all sexual subjects were unfit to discuss or teach their children.

The prevailing idea that there were only two careers for a woman—despised spinsterhood or marriage at the first opportunity—was the cause for much misery and misunderstanding. The ears of girls and young women were never closed to the many disagreeable and often nasty statements made about “old maids,” and a rush into even a loveless marriage was preferable to being left helpless and a subject for vicious gossip.

For those women mentally and morally strong enough

to realise that marriage without genuine love was worse than the worries and embarrassments of spinsterhood there remained in them the normal sex impulses trying in some way to work out their activities. These impulses found unconscious expressions in those many peculiarities so long associated with "old maids."

This is the explanation for their affection for cats and kittens, canaries and chickens—any animal to "mother" and caress. This primal impulse to love and care for pets was a vicarious releasing of latent instincts. Crankiness, tenderness, spitefulness, strange affections demonstrated periodically and, above all, religiosity and frequently religion, were some of the many psychic channels into which unrelieved sexuality were directed. Balzac well understood this matter when he wrote that wonderfully true description of *La Cousine Belle*.

As the years went on starved nature showed her condition by early wrinkles, loss of rotundity and curves. Angularity at an age when the happy wife and mother is at her physical best was the physiological effect of the drying up of natural products of unused glands and organs.

Food, sleep, physical comfort of all sorts, everything that goes to make the body plump and content, will not correct or mitigate the effects of sexual starvation—of the subconscious and psychic desires of all normal women. In the majority of "old maids" of past generations there was always a latent, self-acknowledged desire for wifehood and motherhood. There were no outlets for these desires to find activity in any other forms, so the unmarried woman of culture, morality and ease had to sit around while soul-starved impulses were thrown back into worry channels and the body tissues deprived of a chemically balanced blood stream.

It was because there were no channels into which the unmarried woman might direct her nagging energies that the spinsters of lore became wretched, fretting females. Not all could pursue a college course even when these institutions became available for women; not every girl

was fitted for such a career, yet occupation and work were needed—some form of activity to absorb and utilise a crowding store of physiological energy.

The worry over the fear of showing premature old age increased the mental nagging, and at forty she was rightly called “an old maid,” for in her distorted views of life and her future opportunities she was aged. She was a pathetic example of the negations of all life.

But conditions have changed for the better. The unmarried woman to-day happily occupied, interested and enthusiastic is now youthful and radiant at forty. Her innate sexual energies and forces have been put to use ; have found expression, although she does not fully realise the significance of this fact. She remains physically virtuous but physiologically incontinent because her vital sex forces are constantly being utilised and thus she keeps her health and spirits.

There is no dangerous age for the happily contented woman—the woman with work to do.

Not only does such a woman retain all her feminine qualities and femaleness, but they are enhanced and broadened. There is no longer a wasting and reabsorption of physiological secretions ; she is in little danger of worrying about that terrifying disease, goiter, and its many ramifications ; neurasthenia, with its head and back aches, finds no place in the occupied woman's system. She can now mix with decent men and discuss social problems and questions and view life from its many angles. So the active woman of to-day becomes rounded out physically and mentally.

In the woman whose innate instincts find an outlet in some form of the many valuable and useful occupations in this world, aside from wifedom and motherhood, there is no mummifying of brain or tissue, but activity, vigour, enthusiasm.

The psychic states and elements in woman, which in the married condition grow to full power in her love and care for husband and child, in the modern spinster have growth and outlet in her care and interest in the

welfare of the unfortunate, the homeless girl and the motherless or neglected children.

Another class of women are incontinent through invaluable creative work—literature, painting, sculpture. It is not true of to-day, however much it was in exceptional cases in the past, that deviations from maternal instincts tend towards masculinity. The women working in literature and art are not women of masculine tendencies, nor are they abnormal in the slightest way, unless a desire to be independent may be considered abnormal. They are women who have found a method of release for natural energies through the opportunities the world now offers them and whose talents point the way. In fact, should we go back to the old ideas and ways, the civilised world would find a big gap in general culture.

Here is an example of what I mean: One of the most successful women novelists was, as a young woman, engaged to marry a very estimable man. She was a normal, clean-minded girl but distinctly endowed with active instincts. The man died and left the girl constantly grieving.

Gradually she realised the necessity for some form of mental work. Up to this period there had been no indications of literary talent or creative force of any kind. Somewhat suddenly her latent capacities and impulses—those dream pictures and imaginations of the girl who is about to marry—were turned into active creations, and the results have been to bring back physiological health and give pleasing hours to thousands of men and women.

If this woman had been sexually indifferent, if she never had had aroused in her the instincts and impulses of a woman, she would not have been able to have given us creative work of value.

It is this form of sex energy applied to mental output which means that incontinence, not continence, is necessary for the health of all normally endowed women.

There is a steady increase in the number of these useful women as well as an increase of the abnormal

female whose sex instincts have been directed into wrong and injurious paths. It will be necessary to explain, later on, the cause of this antisocial state, but there is no reason to worry about them, because it is obvious that they cannot increase through transmitting their sexless or unsexed condition to future generations. Nevertheless, they have done harm through their influence over half-baked intellects and undeveloped instincts. These are the flattened females who have done so much to bring about a temporary sex antagonism.

When knowing and complete women get in touch with normal men there is no sex antagonism. Under these circumstances there is mutual respect. There are unmarried women of such normal sex natures and frankness that man welcomes their assistance and co-operation. Here we meet on common ground and can work together with profit to all and benefit to the race. These are the women whose voices upon all social and civic matters should be heard.

Many cultured but unmarried women possessing all the attributes of femaleness keep out of discussion and the Press, where they could do much good, because they believe that any admission of sex instincts means experience.

Just here is where they err. Sexual instincts are fundamental to all living things. They cause feelings, emotions, independent of experience, tend to the well-being of the individual and to the preservation of the race. These are feelings which promote sex harmony, not antagonism. Women so endowed are the kind we need to come forward and speak. Some of them are tentatively objecting to the methods and statements of the other kind of woman, and the time is coming when their voices will be heard, to the great relief of all forthrightly men.

There is a large class of unmarried women which sees clearly and advantageously. These are the women who take up the problems of social conditions and silently

but effectively do much good. These sort of women understand. Only the intimate details of sex impulses, individual variations, the perversions, the reversions to animal types and atavistic traits, escape them.

These abnormal but not necessarily pathologic sex conditions existing in both man and woman are of great importance in solving the problems of prostitution and crime. But their investigation belongs to the student of sex psychology, not to the good woman working even in the darkest of opprobrious dens. But one fact these good women now understand—most of them—why complete chastity in the majority of all grown men is not to be expected.

But how can good women without experience understand?

Because the psychological factor inherent in all normal women brings understanding.

In normal women the longing for a child—that is to say, the longing to fulfil those functions for which their bodies are constructed—is scarcely less important than the sexual impulse. From the biologic point of view it is the desire of maternity, to soothe the suffering, protect the helpless. Without this sex instinct there would be no Red Cross.

A woman may not want a lover, yet want a child. This means her maternal instincts have been aroused, while her sexual instincts are still slumbering. This feeling tends to throw the natural longing to “mother” something into activity. She sees the young girl going down, unguided by any parental training or oversight. She steps in as fostermother and soon her energies and latent mother love are aroused and she becomes a real mother to those needing care and sympathy.

Such a woman avoids all the unpleasant states of the “old maid” because her maternal instincts have been gratified. She remains in good health, every organ functioning properly, mind at ease, nervous system under full control. Her physical chastity throws back no unrelieved forces, there is a physiological balance.

With man it is different. His powerful instincts are purely sexual in the physical sense. He does not find peace and relief in parental instincts ; these are secondary to his purely physical. Nature made him distinctly a reproducer of his kind ; not a caretaker in the intimate meaning of this term. His desire remains without any interruption of its continuity. He can and does, during necessary restraint in the marital state, remain in full health and content, but to face a life of chastity is not a normal state for the average virile man.

This statement does not imply that extramarital indulgence is necessary or even excusable. It does not mean that if a wife through illness compels him to be continent he will suffer any deterioration of sex vigour or force. The conditions governing a forced abstinence are the factors which benefit or injure the man.

Misunderstandings in this matter are the cause of much worry on the part of good wives and many husbands. A woman, ill from housework, bearing children or otherwise completely worn out ; a woman who needs a complete rest and avoidance of marital relations, dreads, yes fears, that should she force abstinence upon her husband he will resort to outside relations. One can scarcely blame them, as social conditions have done their best to prove that man is still a polygamous animal. However much he may be so, biologically speaking, the best of real men are not so to-day.

Many women have suffered the physical tortures of hell and the mental pains of a conceivably worse topographical area rather than give the slightest excuse for unfaithfulness on their husbands' part. Now, when a man has such a wife, if he is worthy of any woman, if he is all man, abstinence will strengthen him physiologically and morally.

But matters are somewhat different with the man who is repulsed through rigidity, indifference, disgust ; or, to put it in the parlance of the day, " Because she no longer loves him."

Here in the man enters an element of strained sup-

pression, a powerful psychic influence disturbing his mental peace, and, if his sexual instincts and forces have habitually had relief, this discontented self-restraint, the nagging of the unsatisfied desire and pushing impulses, will and does eventuate in injury to the man's health.

You see, it is all a personal factor—this question of continence or incontinence—personal conditions and environment, past habits, individual traits, power and force of hereditary sexual endowments, which have to be carefully considered. The same facts also must be considered in the cases of some women of sexual experience.

No one individual of the highest authority, nor a group of individuals of aged and academic experience, can assert in a positive manner that all men are unaffected by a life of continence or can remain in perfect health under suppressed instincts. Neither is a physician of authority justified in claiming sexual intercourse absolutely necessary if man is to keep a mental and physical balance.

Individual opinions in this matter are generally determined by constitution, age and objective experience; by woman doctors through prejudice and subjective experience.

A man, as a rule, cannot view anything apart from himself. Everything he sees has a relationship to his own safety, conduct and welfare. This is particularly true where he is discussing sex relations and impulses. In arguing this subject the feminists attempt logic.

Logic in this subject is only a cloak for prejudice and sexual indifference. The suffragettes talk about sex relations, using physiological platitudes devoid of biological facts and human experience.

Auguste Comte wrote a book entitled "Pure Reason." Three years after the writing he added a chapter stating the thing did not exist. Some eminent physicians have stated in writing that sexual indulgence was never necessary for man's health; some others, that it was necessary. Neither conditions exist as complete truths

Those whose natures prevent them from understanding the full force of sexual impulses are apt to quote as showing the value of continence in men the brain output of Kant, Beethoven, Leonardo da Vinci. But they forget that the sexualists Schopenhauer, Wagner and Rembrandt also did some brain work.

But even here the question remains unsatisfactorily answered, because in those men who contentedly live a life of continence—there are a few—there do not exist imperious sex impulses.

It is the forcing back, the denials, the mental strain of overcoming natural primitive forces, which works the injury.

I believe the middle course is near the truth ; that in those individuals who remain totally, or for a long period, continent without being teased into restlessness and psychic or visual imagination to the point of poignant inconvenience no injurious effects occur, while in those of marked desires and strong impulses and demands suffering depression due to abstinence does work harm.

There are men who for personal reasons—long engagements, for example, know the necessity of being continent. Many honourable men in this position have a hard fight with their surging impulses, and close communion with the loved one does not help matters. Secretions occur which set up local inflammation of the glands in the groin, the sexual centres in the brain are kept active and in time there is a feeling of general relaxation.

If this state is long continued harm is done to the generative system. Nature is being absorbed in her desires, and in time local congestion as well as nervous irritation follows.

This is the reason physicians advise against long engagements, where the man and maid frequently meet alone. This is the real reason why English and Continental girls—in fact, girls in all countries except the United States—are not permitted to be freely alone with their future husbands, and why marriages are expected to follow soon after the betrothal, for the effect of caresses

and contact often does more harm to the sensitive and passionate girl than to the man. Many a girl has gone to her nuptial bed completely used up in her nervous force and self-control through months of sexual excitement and imaginations.

The question frequently put to the doctor by men who are striving to live right and keep a clean mind and clear conscience is: "How can I keep my mind from dwelling and wandering, from being attracted to sexual thoughts? I mean, how to go about it so as to throw aside these thoughts when they rise up at inopportune times?"

The one way out of worrying, of preventing your thoughts from dwelling upon subjects that for your health and peace of mind should be temporarily forgotten, is to put that mind upon other matters. This advice may and does sound platitudinous and weak, but it is the only way to start the instruction.

To advise the average man to get interested in some phase of mental pleasure after business hours is treading on dangerous grounds, if one wishes to be considered practical.

Aside from the daily papers and gaseous magazines, the average man knows little and cares less about literature, science, international politics and religion. The man, individually, is not at fault, but conditions of commercialism by which he is constantly surrounded added to a public-school instruction that does not inculcate any other idea but the one "to get there," and "get there with money," is the principal fault. And just because this one idea has been embedded in his school-boy mind without the more important instruction that sex impulses can be utilised otherwise than by physical acts, thereby promoting success, is the cause for so many failures in health and a stunted mind—that is, a narrow mind.

If a man wishes to get the best in him to work, if he wishes to retain his sex vigour and potency to a good age, he must remain continent at long intervals after he

has passed into the early thirties. To do this he must train other brain cells than those needed and used in commercial and financial life and those governing the mere physical instincts. These include those we usually call the pleasures of life.

Now, we all need these pleasures of life ; they make for better work, better health, better understanding of our fellow men. But we also need a change once in a while in these pleasures ; a change which will call into activity a new group of brain cells.

Get a fad of some kind. Books or butterflies, golf or fishing, boxing or gardening, it matters not what so long as for the time being you are developing a group of brain cells which can be put working at will.

The will to change ; the power to do. That is the secret.

Interest will come slowly. It is better so. But as you dig or play the openings for genuine pleasure and instruction will surprise you.

It is the daily round of office or shop, theatres, dinners, women, pure and otherwise, that makes a man stale in mind and vigour. Mind, I said the DAILY and NIGHTLY rounds of this sort of life which take the edge off the keenness of man.

There is so much in this world to see and learn that when you commence to see and learn about them a real re-creation takes place.

Finally and emphatically—NEVER take drugs or preparations to keep down sexual impulses, nor to enhance them. Paste this advice in your hatband until it is absorbed into your brain.

CHAPTER III

THE WORRY OVER THE FEAR OF BECOMING IMPOTENT

THE worry over the fear of becoming impotent is too frequent among young men and middle-aged men. In fact, it is one of the many problems the physician has to solve and one of the effects of ignorance and nervous inheritances he has to combat.

One may inherit a highly strung nervous organisation which, if properly harnessed, will make for success, but false and injurious sexual ideas will, under nervous stress and strain, rise and take possession of the individual. It is in these individuals that worry plays such havoc. It is needless worry in the majority, but this fact has seldom reached them in time.

In those who have lived an ordinarily decent life this fear of becoming impotent is groundless. Even temporary impotency should not bring undue worry, for there is generally a discoverable cause and remedy. But, in spite of this optimistic fact, there are thousands of men in the years of physiological prime who worry to the point of actually bringing on physical impotency.

By physical impotency is meant the existence of desire, the feeling of virile power, with inability to carry out to fulfilment the sexual act.

This condition is caused by a disturbed or inhibited psychical state: the cutting off of the direct relation between the sex centres of the brain where desire originates and the primary sex organs which carry out the physical effects of the desire or impulse.

It is analogous to an interruption at Central when you are called up. Both sending and receiving ends are apparently in good working order and you are told to

go ahead. But at the moment of acting something cuts in and the message fails to get over. What has cut in at Central—the brain centres—is some sudden idea, shock, fear or shame. It makes little difference what it is, the immediate effect is to cause temporary impotency. This is about the state of affairs in eighty per cent. of the cases of impotency in those of the age of potency.

As an example, let us take the case of the average man who fears he is becoming impotent. He practised self-abuse for a short period when a boy, later on he indulged in normal intercourse with prostitutes, occasional or professional. Then entered a good girl into his life and he commenced to live chastely and purely, in thoughts and acts. If the engagement is prolonged he has nocturnal relief, which after a time worries him, and the more he worries and thinks of these natural phenomena the more frequent their occurrence and finally they do tell upon his vitality.

He now becomes self-centred, sexual thoughts are ever uppermost; they intrude upon his daily work. He reads lying pamphlets and the books put out by advertising "specialists," finds just the trouble that is to cause him to lose his "manhood," notices that available women have no attraction for him, and sometimes to test his condition and prove his fears deliberately seeks a woman.

Such a man is mentally torn between his fears and his sense of honour, between his disgust for lewd women and his desire to know the truth about himself. He realises that if he is really impotent he should not marry; that to marry in such a condition is a crime, an inducement to his wife to seek outside relief or else ruin her life and destroy her health. For nothing in all a bride's experience will so quickly wreck her physically and morally as a series of disappointed anticipations.

With this intense worry fastened upon him and the fixed idea that he is becoming impotent, he tests himself. Complete failure is the result.

This failure is due to the conflict between his mental

state and physical perturbation. Loss of confidence and concentration upon the certainty of his condition cut off the direct messages from brain to organ—an inner self cuts in on the message.

The desire forced into a sordid commercial agreement cannot rouse physical vigour, and the man rapidly becomes a physical and mental wreck from the shock. Suicide may follow, frequently a cowardly postponement of the marriage, more often despondency and drink. But, as a rule, it is a resort to quacks. This last method ends in a real impotency through lying statements and injurious treatment.

Thus we see the fearful rôle the mind plays in sexual life, for let a young man once become self-convinced that he is losing his productive powers and he is surely on the way to that deplorable state.

No factor in the fraudulent financial careers of quacks and charlatans is so productive of dupes as this fear of loss of sexual vigour. These lying leeches fatten upon this fear of men ignorant of sexual truths—and most men are ignorant of the facts and truths. These advertising money-suckers stimulate the fears of the trembling youths and despondent men, increase the causes for the intensive worry and never accomplish but two things—injury to their dupes and robbery of their fondest hopes and money.

While most men take precautions, both physical and legal, to protect their property from thieves and unscrupulous persons, while they study and become wary of sharks and “get-rich-quick” schemes, in the matter of protecting themselves from worse sharks they remain careless and unsuspecting.

It is not entirely their fault. They never have had opportunities to learn, to know, to understand. So bigotly cemented has been the medical profession that any member who gave to the public truths it should know was considered unethical, pushed aside and stigmatised as one seeking notoriety. And, up to a comparatively short time ago, even the newspapers and magazines which

helped in disseminating this information were met with scorn and disapprobation. And this antisocial attitude is still found among the majority of medical men.

In other quarters, also backed up by the physicians who adhere to monastic and puritanical ideas and rules, information of the vital truths of man's real energies and how to conserve them, the effects of alcohol and sometimes tobacco on sex functions, were never told.

The psychic factors which in early life will surely cause temporary or lasting impotence in the age of potency have never been told our young people; facts which understood and acknowledged make for moral and physical stability were ignored, are ignored, because they are considered harmful and valueless. They are in truth of the utmost importance in racial continuance and nobility.

The prevalence of the robbing and injurious quacks has been due entirely to the silence and prohibitory action of the medical societies. Yes, silence, denials, ignorance and apathy on the part of the physicians have aided and protected the quacks in their wholesale destruction of health and morals. Fines, imprisonment of a few out of hundreds and thousands, have not aided in letting the public know the facts. Publicity in homes, schools and Press would long ago have sent these tricksters and swindlers to cover. The Press has always been willing, but without the strong help and support of the medical men it was helpless. The few physicians willing and capable have been held back through fear of professional ostracism—the attitude of the priests of the Middle Ages.

But just how is one to know who is and who is not a charlatan, a quack, a lying injurer? By understanding something of the sexual self, of the causes of sex disturbances and their many manifestations, of impotence true and false, of the fact that no reputable physician ever promises to make an absolute cure.

There are two forms of impotence in men—the true and the false. The latter form is due to intense emotions,

intellectual application, steady and prolonged abstinence and, above all, sexual excesses. The other form, the incurable, is generally due to physical causes such as diabetes, locomotor ataxia in its latter stages and, of course, age.

Impotency due to alcohol may or may not be true or false. It depends upon the extent of injury the alcohol has done. Certainly alcohol is an enemy to man's potency, a fact that is ignored by the temperance people. If they would say less about the nails in a drinker's liver and more about the paralysis of sexual activity greater progress would be made in their commendable cause.

Impotency or weakened potency due to the excessive use of tobacco is curable, age and general health being favourable. That is, a man of thirty-five years of age who has found his sex vigour failing, presumably due to excessive smoking, can recover by stopping the habit and remaining continent while the injured and poisoned cells repair themselves. But, if such a condition occurs in the average man of forty-five years and over, he will have but slight return of vigour under any form of treatment. However, he can retain what is left by abstaining from tobacco and alcohol.

All forms of narcotic drugs—opium, morphine, cocaine, heroin and other habit-making poisons—kill forever sex vigour in man or woman. But where they are so deceptive in this matter is that the user at first finds them a direct stimulant and hence believes that the drug is a life-saver and the real fountain of youth.

Do not confuse impotency with sterility. A man may be vigorously potent, yet completely sterile. Sterility simply means that there are no living reproductive germs in the germinal fluid. This condition may be hereditary, but usually is due to the effects of a past venereal disease.

Women may be sterile through heredity. Diseases and distortions from ignorance of the proper hygiene and care of the sex organs when they were girls or young

women are generally the cause of sterility in the modern woman.*

Woman is never impotent in the true sense of this term. She is the passive partner, and, however much desire may be lacking, she is, under force or compelled through a sense of destructive duty, still potent in the sense of physical capability.

In women impotence really means total lack of desire, impulse, instinct, feeling or comprehension. Yet with these unnatural psychic states she generally remains fertile, as witness the many cruelly and forcibly raped women who become mothers. And this sort of rape may take place even in the marriage relations—the brutality of many husbands being that of the criminal rapist.

There is a state of physical impotency sometimes met with in young women during the first few days of the honeymoon. Scientifically regarded, this physical impotency is caused by a psychical condition. Desire, impulse, instinct, all the many psychical conditions of sexuality are present, yet there exists a peculiar hysterical state so affecting the muscular tissues of the sex organ that physical fulfilment is impossible.

These are the saddest cases a physician meets with in young married people, and by no means infrequent. It is the torture of Tantalus. It is worse, for it affects two sex-hungry persons, and sex hunger in its effect is far more destructive than bodily hunger. Unsatisfied, the latter kills outright. Sex hunger, with the legitimate conditions surrounding it unsatisfied, kills souls and morals. What is more dangerous to health and morals than sex hunger, desire nourished by anticipation, love, honour, faith, yet the male and female unable to meet in mutual embrace?

Shame, sometimes brutality on the part of the impassioned husband, often ends in self-destruction of the unfortunate girl. And remember this fact, it is very important: All these horrible states and sufferings could

* For sterility due to venereal diseases in husbands, see "Plain Facts on Sex Hygiene."

have been avoided by prenuptial instructions to man and girl. If the conditions were understood by man and woman, they would know that this form of local hysteria is curable—and without interruption of the honeymoon in most cases.

True impotency due to physiological age and sex perversions it will not be necessary to more than mention as we proceed, for they are beyond remedy ; old age certainly and, as I am appealing to normal men and women, perversions have no interest for us.

As I have pointed out, the cause for most conditions of impotence in men of virile age is psychical ; due to emotions, fear that boyhood practices have ruined them, false shame and wrong instructions during boyhood and childhood.

Boys, as a rule, pass over the period of masturbation without much injury. The lies and exaggerated statements distributed by the quacks and ignorant mentors and accepted by the public have had great and lasting influence in bringing on fear of impotency. In other words, the fear of the consequences has been much worse than the actual consequences.

I do not want to be misunderstood in this important matter. So-called “ self-abuse ” unquestionably is of injury to both the physical and mental growth of young men and boys. But because a boy has indulged in what has been almost an universal habit does not mean that permanent impotency will follow in the period of manhood. Any such baneful habit kept up in adult life will, as any sexual excess natural or unnatural, result in impairment of all vigour—mind, body or sex functions.

Often an old man believes himself possessed of complete sexual power on account of that old man’s trouble, enlarged prostate gland. This inflamed gland causes at intervals an engorged organ. Here truly we see the truth of the old adage, “ There is no fool like an old fool.”

The smouldering desire in the sex centres of the brain outlasts the power in the primary organs in these cases ; hence the impotent old man is gladly self-deceived.

Reflectively, also, there is a cause for the mental stimulation—the engorged organ sends a fake message to the brain which brings imagination. It is then that he commences to attempt to act upon the ideation and what he believes to be physical evidence of his potency. The remedy is excision of the prostate gland. After this operation, if the old man has erotic dreams and attempts to act in a sensuous manner, it is safe to consider him as suffering from brain deterioration, and to avoid scandal and unjust criminal proceedings such an unfortunate should be confined where he can do no harm to himself or to others—generally little girls. Often these afflicted old men are exhibitionists ; a sure sign of brain failure.

But in the case of the old man who believes himself potent and seeks a young woman to wife, a social crime is committed. These old men are generally widowers who after marriage to a young woman discover that they are dead husbands. Intense jealousy follows this state, and sad is the lot of the young wife. It is not strange that we read in the daily Press of the desire of these deceived women to be free. Yet, in spite of all warnings from those who have suffered this slavery, these marriages go on.

One is reminded of the saying of Octave Feuillet : “ One could not make too many recommendations to a fool to marry a fool.”

An examination by a reputable physician and a little wholesome advice will prevent most of these senile sports from making miserable women out of young girls ignorant enough to expect sunny and warm days to be found in January snows. But would it not be much better for morality and health to legally prohibit such unphysiologic unions ?

In this problem of sexual potency and impotency the factor of good sexual power and resistance to injury is essentially constitutional in nature ; more so than any other human trait or instinct.

There are men whose nature withstands a lot of abuse and who are blind to the fact that in time this means failure

long before desire or mental visions disappear. There are men born with weak powers whose very weakness is their strength, because they do not draw upon these powers except at long intervals, thereby always allowing recuperation of nervous forces and the undisturbed accumulation of germinal material.

Frequently in those upon whom Nature has put a recognisable physiologic check, potency lasts to seventy years of age. Then again, such men are generally free from the worry of becoming impotent ; they do not continually seek sexual favours, nor stimulate for excess—they permit their natures to guide and stimulate their acts and thoughts.

The man who finds his sexual vigour increasing up to thirty years of age, and then remaining with him under full control, is the man who need not worry about impotency before his time. And this natural decline of vigour approaches without thought or worry to the man who has lived his life as it should be lived. As mental contentment is the birthright of all, man carries on his allotted tasks as he sees them and Nature takes care there shall be no needless worry or self-nagging. The same conditions prevail in normal women. The superstitions, old wives' tales, medical lore concerning the dangers and discomforts of "the Change" have little foundation. The physiological changes throughout life keep peaceful pace with the mental growth and decline of man and woman. There is absolutely no reason for worrying about these changes, unless you have lived in early life in such a manner as to injure or interrupt the course of natural phenomena.

The theologians tell us that, if we have lived in the fear of God, we need not fear the approach of death. The physician may truly say that, if you have lived with the knowledge of the laws of nature, you need fear none of the changes in your physical life.

The man whose sexual impulses run away with him during his early manhood, the man who never thinks of the years to follow and the strength he will need in

those years, is the man who finds sex vigour decreasing at forty years and the entrance into his life of worry over the fear of impotency.

One fact men need to know is that decrease or loss of sex vigour before the physiological age means decrease in all forces—physical endurance and mental energy. Ambition weakens, energy slackens, application becomes dragging effort.

It is because there has been undue expenditure of natural forces, a drawing upon physical capital, and every man of sense and experience knows that if he uses capital instead of interest the end is always in sight. There is no difference between the man who becomes bankrupt through spending his material capital and one who becomes physically bankrupt and through spending his vital capital, except in the former case he can try again and, profiting by experience, may accumulate something to live upon. In the latter case he goes the pace until there is little, if any, chance of restoring physical wealth.

Sexual power, its length of endurance, its liability to injury in early life through evil suggestions and habits, its effects upon the nervous system, depend upon the inherent character of the centres associated with these factors. Weakness of these sex centres in the brain is generally inborn, and it is in these individuals that abuse and excesses do so much harm.

Weakness in these centres under the conditions I am describing means WEAKNESS OF CONTROL, an oversensitiveness to suggestion, visual or ideational. These mental states permit of a constant stimulation of the sex centres under conditions which in the man of governed thoughts exert no direct influence.

This state of constant stimulation is generally mistaken for sex vigour instead of being rightly considered as sexual weakness. Because a young man possesses great potency and boasts of it, because a married man believes he must always be seeking his wife to prove sex power, does not mean that he is sexually superior to that man who carefully conserves his forces.

Deplorable social conditions in this country have demonstrated the evil effects of sexual and parental neglect in more than one case given publicity. Murder, degeneracy, sex perversion, mania and paranoia are increasing among that class of young men who are free to spend money as they desire, who are permitted the license of an experienced man, who are in saloons and bawdy houses at a period in life when they need the most careful supervision and schooling. In these youths developing sex energies are depleted, alcohol and drugs are used as props and stimulants, heredity is faulty, and at an age when the carefully reared youth—even one with a precarious inheritance—has normal instincts, these sons of shirt-sleeve fathers who have “struck it rich” are a constant menace to the public and themselves.

Born with weakness of sexual control, their license, signed by father or mother, soon brings on mental instability. This means all kinds of sexual orgies carried on through drug stimulation. Soon comes complete irresponsibility and illusions ; an obsession that they are above man’s law and God’s punishment. The end is the prison or asylum and we find an impotent, puling old man at thirty-five years of age.

One can readily discover for himself the inborn constitution of sexual forces and whether or not there is strong and enduring state of brain, nervous and sex centres. It takes only a man or woman of ordinary powers of self-study, of freedom from self-fear and a mind open enough to recognise the sex elements governing active life to get at the personal facts.

If one is constantly in a nervous, erotic state, if one cannot cut off sensual thoughts and apply the mind to daily or hourly work, if—I am speaking of the fully grown man and woman—one cannot view statuary or other works of art of a nude nature without seeing sex in its sensual aspect, then there is not stable control over sex forces. If such a twist of mentality is found in the man past active age or in maidenly women of the irritable age, it is the real “dangerous age.”

Such persons see only what is in their wabbling sexual centres ; the beauty of conception, the genius in working it out, its inner and moral meanings escape their mind's eye.

The man or woman who is always seeing in art or literature something injurious to the public, or can read into works of literature and drama only the immoral and sensuous, while blinded to the reasonable and natural effects of human nature as described in literature and art, is possessed of an overdeveloped sexual centre in the brain, and the function of that brain, the mind, is never free from evil ideation and imputation.

The cure for these self-assumed mentors is to stop worrying about the danger to public morals and get to worrying about their own. Only the decent-minded have the right to censor the indecent.

The individual who would garb the statue of Venus, the male or female person who would drape every painting showing the beauty of healthy flesh and form, are in a state of chronic sensual drunkenness. Like the alcoholic victim always looking for something containing alcohol, they see something for their cravings, some suggestion or hint to satisfy an abnormal thirst in the true statement of honest writers. In the case of such women it is a symptom of unsatisfied longings expressed in one of the many unrecognised forms sexuality takes under a period of long suppression. As this state continues to middle life and past, it is a fixed, cemented condition of mental and moral strabismus—cock-eyed.

There are periods in both men and women when the secreting glands store up so much material that it suggests and stimulates sexual thoughts, visual and ideational. A by-product of this material—libidogenous substances—is poured into the blood stream and causes an added stimulating influence upon nerve substances.

These are natural states in their periodic expressions, and in men are difficult to control. It is the continuance of this condition and the inability to control or interrupt it that makes the difference between the man of sex stability and instability.

In the case of the latter condition a man will become physically impotent before his time, because there is a constant state of nerve-cell excitement and wear. The necessary periods all living cells must have in order to repair and recuperate are wanting, and this in steel or human material means early wearing out.

There is also a state of genuine psychic impotency. In man this is a pitiable and pathetic state to witness, although the victims do not feel that there is any need for pity. In woman this condition exists in the latent form until she is awakened by physical stimulation. In woman the greatest enemy to her virtue is alcohol. In a girl a cocktail is the greatest seducer of all. Not low wages, poverty, desire, inborn immorality are the principal causes for the downfall of girls—but the first drink. This is a fact which should be indelibly impressed upon parents and girls; lecherous men and youths know it too well. All checks, teachings, natural modesty and virtuous natures are released when alcohol goes in. This especially applies to the girl of immature experience and welling nature.

There exists in a few women an absolute state of physical and psychical unconsciousness of all sexual feelings. These women will marry without the least idea of natural conditions existing in man and resent any imputation that they themselves are not natural in all things. These unfortunate women are born without active sex centres in the brain and areas helpless in the matter as those born without the sight centre in the brain. Nothing on earth, and presumably in heaven, can cause sexual emotions in these individuals. They are one of the contributory causes for prostitution.

The man who is never attracted by a desirable woman, who can view or read sensual subjects with a mind untouched and a body as unmovable as marble, who never had a desire or knows not of instincts and impulses, is the man who is psychically an eunuch. He may have all the outward signs of a vigorous male—that is, to the

casual observer—yet in reality be unsexed from birth ; or, biologically speaking, from the beginning.

As a rule, such persons are not found in the world competing with complete men in business or the manly professions ; in fact, not in any of the strenuous affairs of life.

Just how deep and ineradicable in the normal woman's intuitional life the biologic sex element sinks it is not possible for the male observer to state, no matter to what extent his studies, experience and observations have gone, but this remarkable fact I have had impressed upon me : A woman fully endowed with awakened sex activities can pick out a psychically impotent man under the most difficult circumstances. She seems to subconsciously recognise them ; to tell you, " I know." But how and why she cannot reveal.

It is possible that where the olfactory centres are highly developed she subconsciously misses the subtle odour of the virile man, for odours play a very active rôle in sexual life conditions, health and virility each having a distinct degree of odour or odours. You have only to study and observe the sex activity and play of all animals to have this fact impressed upon your mind.

There is another class of non-virile men. These are the unfortunate victims of abominable early teachings from maiden aunts or abnormal governesses ; sometimes unfit mothers. Under these circumstances the apparently dead sexual centres may have forces which need only a proper awakening and developing to make the complete man. When this awakening under the most promising conditions fails to take place, there is nothing to do except prohibit marriage.

In the majority of these psychically unsexed persons there was a remnant of sexuality which was destroyed by false instruction, silence, a constant drilling into the child's mind of the shamefulness of sex and body, and the absence of rough play and companionship of other boys.

So powerful for evil is suggestion in early life that it

is dangerous to place timid, effeminate boys in the hands of any but those of pronounced sex vigour. But this also means in the care of those normally and sexually responsible. Many of those men who have become impotent long before their natural time were brought to this state because of the tampering and stimulation by nurses and maids.

This is one of the causes among the well-to-do and rich for having sons whose youthful years are devoted to lechery and who later on become the sad victims of quacks or else end in asylums.

CHAPTER IV

THE SEXUAL PROBLEMS OF THE NEURASTHENIC

THE term neurasthenia has been used overtime to cover almost every functional trouble the real cause for which has been masked. It has entered into our daily conversations, advertisements and novels.

Originally the term meant nerve exhaustion, but now any form of unfitness, from laziness to "the morning after," is tagged "neurasthenia."

Before the present decade of preventive medicine the doctors had to have some name derived from the Greek or Latin in order to impress patients with the learning and dignity of the profession ; just as the ancient seers surrounded themselves with mysteries and manipulations and the quacks of the past century with gorgeous medicine wagons, gaily decorated harness and caparisoned horses.

Modern medical science, still in its investigating stages, realises that there is always a determinable cause for effect. While this fact has always been accepted for natural phenomena, only lately has it been recognised as true in those cases of "nervous troubles" where the cause or causes are not ascertainable. We know that, in spite of the fact that many cases of worry and mental uneasiness can show no cause, there is some real cause somewhere. Under these conditions we generally look to inheritance.

Laziness is the effect of a diseased state ; so is chronic or periodic drunkenness, hysteria and sexual excesses. Just where nervous exhaustion enters as a factor is never certain. That is, are the excesses due to an inherited nervous exhaustion, or is the nervous exhaustion due to the excesses ? Individual cases generally determine the question.

As a rule, inheritance is the cause. The individual is born with a nervous instability and the excesses are merely symptoms of this inheritance.

It has been the custom to call these conditions "functional troubles." By this term is meant that the doctor can find no diseased organs, but a diseased man—in the broad meaning of the expression.

It has been simply beating the devil around the bush. If there is something wrong with the man or woman which prevents them from getting on in the world, there is some real cause. So to call the trouble "neurasthenia" because we do not know what brought on the exhaustion is to acknowledge our ignorance.

But for a working basis we still have to refer to certain conditions as functional. We mean by functional some bodily or mental disturbance where there is no real disease, distortion or affection of organs that we can discover.

To draw the line between a pronounced functional disturbance which really has at the bottom some masked organic cause is not an easy matter at present. However, we have sufficient evidence at hand to show that sexual factors are generally at fault in most functional nervous states.

The truth is, probably, that most all functional nervous troubles have their beginning in slight and curable affection of some organ. This accounts for the many cures by suggestion, faith and the many other kinds of treatment outside the medical profession.

The mind being put at ease, worry abolished, Nature corrects the slight organic disturbance. But when this does not occur—that is, when the mind is still disturbed and worry is constant—there starts a habit of nervous trails over which all sorts of ideas and imaginations travel night and day; and this long after Nature has corrected the original cause.

Man himself is not a creature of habit; but his nerves and the many seats of emotions are. Only by determined education of the will can he train these nerves and their centres to avoid habits injurious to all success.

This means the avoidance of all those excesses which weaken the will and getting at the causes which encourage excesses. It is to explain most of these causes and states that this chapter is written.

The interesting fact about most nervous and mental disturbances which have no traceable causes is that they are seen in those of the years of sexual activity. Hence we can see that fundamentally the sexual conditions and training have great importance in injuring or benefiting health.

In most young women the sexual causes for neurasthenia are unrecognised, for, while they may live a very correct physical life, they do think and day-dream in a manner to draw upon their nervous resources. In these pages I leave out of consideration those conditions of a physical nature and unhygienic living which inevitably bring some form of nervous troubles. These are explained in "Confidential Chats with Girls" and "Facts for the Married."

What is necessary to understand is that no married couple will live happily if one of the partners married with the blight of neurasthenia upon him or her. It is absolutely necessary, before attempting the strain and responsibilities of domestic life and parenthood, that the will and power to do can act smoothly. But it must also be understood that most of the causes producing nervous instability in young women are remediable.

One may be born with lack of nervous endurance. In such an individual strain, physical output beyond the inherent energy, or loss of sleep and insufficient and improper food will increase the state of nervous exhaustion. But the conditions I especially refer to which make marriage inadvisable and possibly injurious have a sexual basis—instability of emotions, longings which disturb and distress, inability to apply the mind free from thoughts of self.

This latter mental state is pure selfishness. Then there is the commencement of neurasthenia seen in constant physical restlessness; the state in which a girl

says : “ I’ve just got to do SOMETHING or I’ll fly out of my skin ! ”

As in all life work, so in marriage, success presumes ability to be contented, ambitious, to concentrate, to progress. Back of all these psychic conditions must be sex balance and control, activity and maternal instincts.

But the great factor, the dominating force for happiness in married life, is unselfishness. This means work, work for others, work for others’ future and welfare, work for humanity. A selfish man or woman is really a neurasthenic in so far as they are self-centred and utilise their nervous energies solely for personal gratification ; not for that broadening, health-growing work that aiding others brings to us all.

As we have seen in the foregoing chapters, energy, the power to do, has for its basis sex force, and lack of occupation or work is dissipating and weakening to this force. Here we see why so many girls and young women who marry make a failure in life, become disgusted, often reckless, fly from one excitement to another, dread and hate the necessary duties of wives and homekeepers, want to mix with extraneous matters and muddle in political mire.

For all these antisocial conditions we have our false educational system to blame. Especially that part of it which assumes that the schools can do for their pupils that which should be done at home.

We have been encouraging our young folks to believe that book instruction and “ culture ” were for all, everyone : the mentally dull, the one born for a bricklayer or blacksmith, the child who has back of him many generations of weak and unstable mentalities. We have been labouring under the fatuous idea that the boy with a bent of mind toward mechanics or the lad whose physical activities need wide outlets can be made a man of culture by a woman teacher keeping him after school to translate a French poem.

The girl morally weak has been allowed to go to the movies and cheap theatres, to hang around stage

entrances, to roam the streets and meet strange men ; the girl with inherent domestic traits made to believe that " independence " was " the real thing " in life.

The increase of vocational and domestic training will in time somewhat change the present deplorable conditions, but not until it is impressed upon the public that such training, with HOME training and parental oversight, is the first need of our coming generation. The masses must know that adolescent impulses should be rightly guided and conserved, that children should be plainly taught their meaning to future mental and physical health, and that success comes only to those who have preserved this form of energy.

Now work, work in which interest is taken for the work itself, is the only way to stable health and morality. Employment to get money for the sole purpose of dress and dance, doing daily some clerical duty for the silk stockings and flimsy blouse the money will buy, is indirectly drawing upon sex activities.

This sort of mental activity keeps ever stimulated the desire for attraction and envy, for arousing jealousy. These are primitive instincts, having for their reasons the power to call the male, and subconsciously this means sexual desire. No matter how innocent the conscious mind is of this fact, nevertheless it does subconsciously play havoc with the inherent sex activities.

These are all natural, innate instincts and belong to the female by biologic right. What is abnormal and unnatural are the means and methods of stimulating them. These primitive instincts should lie dormant, but ever ready of application when the stimulation comes from without ; as when a girl has found her mate. Up to this portentous period she should be fitting herself for her life work, getting a training and education that has a permanent sex basis and on which she can build body and mind.

There are thousands and thousands of girls in such unfortunate circumstance that they have to work early and late to furnish bread and help pay the rent. Many

of these in young womanhood would welcome a home of their own and readily adjust and adapt themselves to domestic life. Many girls long for such a termination of their daily grind. It is most deplorable that economic conditions prevent this needed social state.

But even in these working girls, after they have laboured in shop or stores for some years, mental restlessness and physical exhaustion bring about a desire to seek excitement and experience in the outside world ; and it is scarcely necessary to say that dangerous novelties and temptations are offered them in city and country.

It is not that these girls are naturally bad, but that the conditions under which their developing natures are surrounded and confined cause a warping of judgment and a palsy of morals. And we must not forget that other primitive instinct and necessity implanted in all young things—the impulse to play and be happy. But playing with alcohol and men is not playing with the things Nature intended adolescents to enjoy.

As far as our young people are concerned, we need less democracy and more autocracy. We need to hold them to parental authority, and, if matters go on as they have been going on, we need some firm control and autocratic rule over the mass of parents.

The other day I witnessed the actions of a crowd of shop girls whose ages would average eighteen years. They had been to a dance at one of the public parks., Promiscuous coddling and embracing was indulged in. while the conversation reeked with suggestiveness. Surreptitiously beer and cocktails were taken to the extent that many of the girls were in a state of sexual hysteria.

All these girls had homes and parents to which they were not merely welcome to always remain, but there was no real necessity for them to work. But, you see, if they stayed at home they were expected to help mother and account for their absences. Furthermore, while they could have comforts and be well clothed, their fathers could not buy them silk stockings and suggestive blouses.

A few days later I witnessed this destructive license

of the girls of the masses—and do not forget that the masses in this country are the nation's asset—another town, only a few miles from the town of the reckless shop girls, startled the country by a police raid on Chinese laundries and the back rooms of “temperance” hotels. In these places were found nineteen schoolgirls whose ages were between twelve and seventeen years.

When the parents were questioned they said, “We didn't know!” All the little girls deliberately lied to their parents, telling stories that any parent with an iota of the feeling of responsibility would have known to have been falsehoods. In fact, it was evident in some of the cases that they did not care so long as the little daughters did not bother them for money or with their presence.

Now, all the conditions calling for these unpleasant revelations have a lot to do with worry in later years, and this is my excuse for departing for the moment from our direct theme. And I want you all to keep in your minds that these awful conditions are not confined to any particular locality. They are active everywhere, in city and country. Nor are these the children of foreign parentage.

I had a young married woman of twenty-eight placed under my care to see what could be done for her. She was melancholic and had attempted suicide. Her husband was a man several years older than herself, a good man and devoted to her. He could not get from her any reasonable explanation for her worry and despondency.

This woman loved her husband, and this was the real cause for her remorse and deep feeling of unworthiness and a blasting sin. We soon discovered her trouble. As a little girl she had freely given herself to boys and young men. She was one of a group of schoolgirls of the same sort. She had never been instructed, nor watched. Her parents had rigidly kept all sex knowledge from her, believing, as so many foolish parents do to-day, that their daughter was too young and innocent to be told plain facts. Meanwhile she was sexually wide-awake and desirous.

At eighteen years of age she seemed to see the mistake she was making and became a straight girl. When she was twenty-four the right man came along and she knew for the first time what holy love was and what it meant to a good woman. It was a revelation and shock to her, but its full significance did not reach her mind until she learned to appreciate her husband's faith in her goodness and purity. It was then she commenced to feel that awful remorse at her vitals. What she thought were dead and forgotten memories came to full life to trouble her. Her past impurity seemed too great to bear—she had not given to a good man what he had a right to expect and what in his ignorance he believed. Silently and penitently she suffered, until the worry whose cause dated from girlhood brought mental affliction.

We had a good confession. It cleared her mind, and this purging through giving the truth to her understanding and forgiving husband finally made her a somewhat contented woman.

But her escape from the asylum was a narrow one. Not all escape, for many of the unaccountable worries in later life have their origin in the indelible impressions made on brain cells during adolescence. This does not mean worries springing from direct immoral acts, but from those many little careless slips of wrong thinking, wrong information, injurious emotions which do not belong to healthy girlhood.

“ I do not know why I should worry so,” the doctor hears every day. “ I feel that something horrible is going to happen to me—I worry about the least trifle. And this the worst of my worries—why trifles should make me so despondent.”

It was a trifle perhaps when it occurred ; a little mistake to you and one your conscious mind cast off. But it was no trifle to the mental films which record and register every thought and idea passing across your brain. It is the flashlight of subconscious activity in later life which makes you see vividly the effects of youthful indiscretions ; things your conscious mind told you were wrong, but

which you did not heed—hence the shock which later on operates.

Every time you act against your better thoughts there is registered in the subconscious brain the effect of the opposing impulses, and the time will arrive when these registered objections are certain to exhibit themselves.

This sort of nagging worry is as though you were trying to see the pictures on a screen covered by a cloth which permitted you to realise that something you wanted to see was there but which could not reach your senses. The more you try to discover the truth the more bewildered you become. The farther into your consciousness you delve the more nagging becomes the worry.

It all starts from the early and careless way girls have been permitted to act and think without parental control or proper oversight. Delicate nervous energies and psychic forces are overused instead of being nurtured and preserved.

This is why so many girls when they reach the marriageable age are neurasthenic, cannot settle down to a life of domestic quietude and duties. They look upon all domestic duties as drudgery, as the one phase of married life to avoid. A train of excitement passing constantly over their youthful minds cannot be halted in adult age to take up the calm of judicious living.

But it is not altogether this class of girls which make the complete failures in married life—those who get that far. It is a class from which we should expect and ought to get good wives and mothers. This class is composed of that large number of young women in whom a developed neurasthenia originated in homes where ordinary comforts and even luxuries prevailed; not infrequently in the homes of the very rich.

I witnessed, the other day, the commencement of one of these cases. In fact, I see these commencements almost, if not quite, daily. It was in a little girl of about eight years of age, the daughter of a well-to-do couple. I was in the library of the house conversing with the mother. The little girl came into the room

looking tired and fretful. She bawled out, "Now, Ma, what can I do?" You see, she had not even been taught to use properly the English language.

"Ma, what can I do now?" was repeated in a whining tone.

Just think of it, a girl of eight years of age already bored to the point of exhaustion. Not, mind you, just physically tired.

The mother also in a bored and annoyed manner replied: "Oh, I don't care! Why don't you go out and play with Helen?"

"She's a nasty old thing! She won't let me play with her new puppy."

"Well, run away now and don't bother me. Don't you see I'm busy with the doctor?"

Pouting, and with a nervous fling of her whole body, the restless girl left the room.

Is much comment needed? What will be the moral and physical state of this girl at sixteen?

"Oh, Ma, what CAN I do?"

"I don't care. Just run away and let me alone. I'm all tired out with your silly questions."

Don't you see? Excitement, disobedience, theatres, injurious companions, evil thoughts, erotic books, purposely tantalising clothes and actions—something to DO. Because, you see, "Mother don't care!"

This is the whole trouble all over the country: "Oh, run away! Mother don't care just so long as you don't bother her."

The money-grinding father: "Oh, I leave the children's care to their mother. She is much better fitted to look after them. Then, I haven't the time, anyway!"

Go into any zoological garden and see how carefully the little children of the beasts are looked after; how their adolescent impulses are guided, how they are watched and taught, how skilfully they are allowed to develop until mating time arrives. Go into almost any home and see how the children are neglected in all these vital matters.

Something to do. Yes, that was just what this little girl and thousands like her should have had at six years of age. Steady, progressive work with an interesting object in view. Mental and physical occupation in the guise of play to calm the mind, to keep silent the sex forces ; a kind, tactful course of elementary instruction in sex development as she advanced in observation and curiosity

Such a girl needs a mother who will say : “ Come with me, daughter, and we will see how the flowers grow. Let us play together. Don’t you think, if mother showed you how, you could make a prettier hat ? Do you ever think, Suzanne, of how wonderful God has arranged things in this world ? If you will always look around you as you continue to grow and think, the great forces of nature will appeal to you. Here are some things to show you : Watch those father and mother birds care for their little ones. See how they keep the nest clean by carrying away every particle of dirt that drops into it. Did you know that the little buds on the rosebushes are the flowers’ little children and that every time you bruised a tiny bud perhaps the mother flower cried ?

“ What did you learn in school to-day, daughter ? ”

“ Teacher said that, if I did not get my jography lessons better, I would have to stay in the same class next year. I hate jography ! She kept Willie Robinson after school because he had fish worms in his pocket. He said he was goin’ fishin’ after school. He had a book all about fish and she took it away from him and told him to learn his poetry. Ma, you won’t tell, will you ? Well, Willie says he goin’ to run away and do somethin’ where he can be with fishes and bears.”

Some mothers are like this, but the majority to-day hear from their little girls after school hours : “ Oh, Ma, what CAN I do now ? ”

“ I don’t care, just so long as you leave me alone ! ”

For the want of pleasurable occupation, for play that interests, for that lack of steady growth in mental preoccupation and parental understanding of child

psychology, this eight-year-old girl I have described will end as a moral neurasthenic, and when looking for some new excitement at sixteen an evil companion will remark: "Oh, what's the use of being goody-goody? If you want to have fun in this old world, you've got to be a sport! Try it. It's great fun—all the girls who have fellers are sports! Your mother'll never know the difference. I'll stick by you and tell her you were at my house when you stay out late."

Craving for something new to do, she tries it, and keeps it up. Sometimes, really quite often, comes the agonising cry: "Oh, what can I do now?"

Not infrequently the daily papers tell us what she did.

Such a girl is typical of the very large class of young women who suffer from a form of neurasthenia not recognised by the text-books. They are girls who, instead of having home or domestic training, are misled by the social life of the schools and mentally twisted through believing that a thesis on the genius of Browning read while wearing a startling frock is the way to make a husband happy.

"Over the Alps Lies Italy" is not on the way to purchasing a piece of tender meat, nor will Tennyson's poems boil a cup of good coffee, unless thrown into the fire.

Culture and the highest form of education do not unfit a woman for wifehood and motherhood. Quite the contrary, they make for the best. But studied neglect of all forms of useful work which woman must do if she is to be a successful mother, and a wife who can keep her husband, is the cause for so many marital wrecks.

On account of the state of constant excitement these girls are in, they go to their husbands with leucorrhea—whites—weak muscles of the procreative organs, irregular and painful menstruation, and sometimes injurious habits. There can be no rest of the sexual centres in the brain when every physical and brain function is motivated by undue and wrongly stimulated excitement.

The cinemas are affecting the little girls. An observing

physician only has to sit behind or among a lot of them and watch the twisting features, the restless bodies, the quasi-salacious whisperings, the wide-eyed, longing, eager emotional attitude as the lover takes the girl to his arms or the hero kisses the palpitating heroine a fond farewell.

The psychologist well knows the physiological condition of these little girls as they leave the theatre, and fervently wishes he could rush them home and place them under a cold shower bath.

To clean the little minds would not be so easy a matter, but their mothers could keep them clean by careful supervision and work at home.

The universal complaint of these mothers when approached upon the subject is: "But, how can I keep Mabel at home when all the other girls go? Of course, I've tried; but it seems useless. She threatens to leave home and go on the stage if she cannot 'do as all the girls do.'"

This kind of motherslack individuality, moral strength, responsibility. They are surrounded by a cursed social condition which seems to paralyse common sense. They appear to be satisfied with halfway methods; with the easiest way out from care and responsibility. They think, or force themselves to think, that their own daughters are exempt from harm or evil companions. The little platitudinous advice they give their children is supposed to clean them morally and physically. They remind me of the negro preacher's advice about cleansing through baptism.

This coloured Baptist was exhorting: "Now, bredden an' sistern, come up to de altar an' hab yo' sins washed away."

All came but one man.

"Why, Brudder Washington, don' yo' want yo' sins washed away?"

"I done had ma sins washed away."

"Yo' has! Where yo' had yo' sins washed away?"

"Ober at de Method Church."

“ Ah, Brudder Washington, yo’ ain’t bin washed—yo’ jes been dry cleaned.”

Is it any wonder that the physician can point his finger to thousands of girls and say : “ You will be physically unfit to marry at twenty-three years of age. Your developing sexual forces have been overstimulated—you live and will live upon unnatural excitement. A cinema or new style of jumper draws you like a magnet ; a broom or cradle repulses you. You want a husband simply as a new form of excitement, and later on another one for the same reason. But a home to stay in and look after you will find a hateful thing.”

These are the girls who make up our demi-virgins. For wives and mothers they are far more useless than the girl who has “ gone wrong ” through love and maternal instincts. In fact, often the latter makes the best of devoted and faithful wives. She has suffered and worked for others ; she has developed in a normal way, she has been socially unconventional but not physiologically perverted. She is not a neurasthenic in the sense of the kind I have described.

A girl may be physically unchaste through the deceit of man but mentally and morally a pure girl. The demi-virgin never can be mentally a pure girl. She is the neurasthenic every man should avoid marrying.

The nagging husband is so because he is sexually unstable. He is a curse to married life and humanity. He will drive any woman to desperation. The nagging husband started life with weak control over himself and all his forces, or through early injurious habits acquired a neurasthenic condition. He is Selfishness personified—*cela va sans dire*.

The claim that poor cooking and unfit food are the cause of much nervousness and irritation in married men is not the whole truth, by any means. The youth who expended energy and nervous force through sexual indulgence is the individual who as a married man complains that his wife’s cooking is the cause of his “ nervous dyspepsia.” The truth is he has not the power to digest

ordinary food, nor has he the decent view of life which brings man to understand that kind words and help will go far in making food edible and constantly better where experience is somewhat at fault.

If a young man is constantly discontented, if he goes from job to job, if every position he secures has faults he always complains about, the man is unstable in his make-up. It matters little for the time being whether or not the positions he takes and leaves are unsuited to his abilities ; the young man whose character is wavering, who cannot see that he should hold fast to what he has while fitting for the better, is the one who as a husband is to worry his wife to distraction.

The nervously exhausted men worry about trifles, are supremely suspicious, chronic fault-finders, affectionate and ugly as their impulses control them, and have but little if any self-government.

These men early indulged in sexual excesses. They are not the youths who make up the city gangs, they are not born degenerates, they have good blood in them, the strain of ancestral fitness ; but we have left them unchecked, ungoverned, to be the victims of adolescent impulses. They have never been told in direct terms and authoritative statements that sexual abstinence was absolutely necessary to build complete manhood. They have been allowed to drift with the old impression that carnal experience was part of a youth's education. Now, let preachers, teachers, parents learn the scientific fact and put it out in big letters, loud voices, and plain talks.

Most of these youths take up makeshift occupations. Clerks, agents of momentary things, temporary political jobs—God save the mark !—anything the wandering and unfitted can obtain. Under these deplorable conditions there can be no ambition, no foresight, no useful training. So they drift from year to year. The schools should have this statement on every wall : *There is no place in this world for the untrained.*

¶ No girl should marry such a young man until he turns right about and applies himself to work which has a future.

It is not the amount of money a man earns that counts, but how and the spirit with which he labours.

If a young man is constantly discontented, restless and complaining, you may be certain that in married life it will increase. Unstable will-power means lack of sex control, and the first few years of marital experience will be injurious through excesses. Then, when baby arrives and wife needs rest and surcease, he is the man who seeks extramarital indulgence.

Now the little wife commences to worry, and her worry has a reasonable cause. The husband also increases his worry. It is due to fear of exposure and disease. It originates in a nagging conscience.

Yes, such men have a conscience. It is an ancestral left-over, although it is always surrounded by fog and the moral lassitude cultivated when "running around with the fellows." At about thirty-five years of age a genuine neurasthenia sets in. He is now really nervously afflicted.

It is a dangerous state for both wife and husband, for now will be let loose any bad inheritance. Melancholia, suicidal tendencies, perhaps murder of those he loves best, certainly shiftlessness, total lack of any appreciation of his duties, drink and women. He may be of such stable stock that honesty in everything but one will prevail; this one is sexual excesses. The early excitation of brain cells has left its scars to irritate and stimulate the last activities of this human junk.

Of course, this hastens the end, which is either impotency or complete physical breakdown. Yet, with all these foregoing conditions facing the young man, he can be saved if he is made to understand before it is too late.

The prevention is not in medicine. Neither can the physician do more than explain, advise and encourage. The cure is in the regeneration of the man through himself. It must commence with his first unaccountable worry.

"What makes me worry, be cross to a patient little wife, find fault with everything and everybody, dissatisfied with my position, hate to go to work and

always watch the clock ? ” These are the questions a man must put to himself.

I have pointed out in “ Confidential Chats with Boys ” that a proper dissatisfaction with your work means progress. But it is the dissatisfaction which means you want to do your work better and better from day to day. But this faultfinding I refer to in the neurasthenic is of a totally different nature. It is the mental state which finds fault in others, which blames the world and all in it for the trouble.

So the reason you complain and worry is that you have not had the moral courage to look into yourself, to seek in your own disrupted nature for the cause ; for it is there. Get it out, and be true to yourself.

If your system is clogged with poisonous waste material you take a purge to clean out the body. Your state of, nagging and faultfinding is due to your clogged morality, to your neglect of what is good in you and the use of the evil. You must boldly face the muck in your mental make-up and purge the mind.

Understand that your youthful sexual habits enmeshed and surrounded your good thoughts and intentions. The traces and effects are still there and will remain for ever. But you can strengthen the long neglected brain centres where reside Will, Determination, Self-control and a Consciousness that there is a source of power for right living in you—in everybody.

Appeals to a God external to your inner life, to outside sources, sudden regeneration through mystical or emotional religion, will not be lasting. What you must do is to appeal to the God—or whatever you wish to call it—in yourself ; to your conscious knowledge that it has been the lower instincts and not the higher which have operated upon you throughout your early life.

But, above all things, see to it that your own son is guided and instructed so that he will avoid all the worry and misery you have been through. See to it practically, not by advisory and admonitory methods.

Would you have wasted mental and physical energies

if your parents had shown you in a practical way the ultimate harm? Would you have contracted injurious habits and a loafing attitude if you had been given some interesting trade or work to do after school and in the evenings? No, you would not. Would you deliberately have put yourself in a position to become a worrying, discontented man, a useless and helpless hunk of flesh and bones controlled by thieving instincts and impulses, had you been brought up with the impression that to learn a trade or make yourself useful by handiwork was not beneath you or any man?

Did you not learn at school that to prove your manhood you must consort with lewd women or loose girls? Did you not hear that gonorrhea was no worse than a cold in the head? Did you not, along with most of the other boys, pity the lad who had to go after the ball game to a printing shop to learn and "help out"?

If so, you realise that our Democracy is really Dam-mockery of common sense.

Many of these old curses of our youths are slowly disappearing; but not quickly enough. There are yet millions of mothers who will not listen to vital truths, millions of fathers whose ambition is to see their sons go to college without the least thought as to their fitness for a cultural or professional career. And they never think of the necessity of establishing in their sons a moral strength before sending them into the world.

Yet many, too many, blame the colleges for turning out men who cannot make good and whose faulty morals send them to ultimate ruin.

What would a manufacturer think of a man who sent a bale of cotton to a silk factory and complained because it did not come back all silk fabric?

Before thinking of marriage see to it that all your forces are under sure guidance. If they are not, you will have worries and miseries which bring complete ruin to married life.

Remember this undeniable fact: Sexual excesses at eighteen years of age mean mental misery at thirty-eight.

CHAPTER V

WHY YOU WORRY OVER UNKNOWN FEARS

WHERE there is fear and terror wisdom cannot prevail.

Young and middle-aged women, and some men in whom the female elements are psychically exhibited—not effeminate men, do not forget the distinction—are frequently troubled and harassed by peculiar fears and dreads the cause for which they cannot fathom.

Sometime these fears are passing fears, momentary, and leave little reason for subsequent worry. In other cases they are embarrassing, extremely depressing and the cause of unfitness for work or mental concentration.

Almost invariably these fears which come over an otherwise normal person, appearing as a personal Frankenstein to destroy peace of mind and conscience, have a sexual basis dating from early childhood. Embedded deeply in the nature of the individual, unknown to the upper conscious mind, they rise to activity during the momentous periods of the woman or girl and result in morbid states of the mind.

It is not my intention to go into the Freudian theory of dreams and fears, nor to explain what Professor Freud has done in the way of enabling us to understand them. But, in making plain the causes for so much unaccountable worry in many persons, I shall have to encroach somewhat upon the borders of Freud's domain. I hope to do so in such a way that those unfamiliar with modern sex psychology will derive help and hope.

In all truth, Hope is the staff of life. But it must be founded upon a full knowledge of man's place in nature. We all should be like the honeybee, looking for the sweets in life, but unless we know where the thorns are we shall get pain instead of delight.

The following case will make clear to you just how certain worries and fears hang on and over a person ; why, in spite of all efforts, they cannot be shaken off, and how words and deeds, sights and acts placed in the deep and dark caverns of childhood's memories later on protrude subconsciously but with conscious effects.

A young woman of twenty-six years of age was employed by an importing house. She worked in an office situated at the extremity of a long pier. In going daily to the office she had to pass along and between a row of hogsheads. For the first few weeks she went blithely to the office, but gradually commenced to feel " queer " when passing the big barrels.

This fear of something in or around the hogsheads reached a point where she dreaded to go to the office. It fastened upon her to such an extent that she would wait for some friend or even a stranger who was going down the pier. One night she came home in such a state of terror that she determined to give up the position. Her parents and brother could get nothing definite from her. They thought some man was at the bottom of her unexplained fright, in spite of her emphatic denials and the statement that everyone in the office was polite, respectful and solicitous of her welfare.

As she was menstruating at this time, her mother thought her condition, with overwork, was the sole trouble and acquiesced in her daughter's decision not to go to work for a few days. In a week or so she essayed again to take up her work. At the first attempt she did not even pass down the pier, but fled the unknown terror.

Not to go into further details, this is what we found to be the sole cause for the uncontrollable fright. Upon hypnotising her to a slight extent every day and over a period of several days, the old memories were awakened in her subconscious mind and she lived over again the time and acts which were at the bottom of all her misery.

When she was a little girl about nine years of age, while playing with some older girls and boys, they blindfolded her in a sort of rough game and led her around the lots.

Then she was lifted upon a ladder, her eyes unbound and told to look down. In a hogshead stood a naked boy about fourteen years of age. He made gestures and suggestive signs before she fell backwards in a frightened condition.

Upon returning home after being laughed at by the other girls and the boys, she went to her room and had a slight chill—nervous chill, of course. The doctor was called, said it was too much play and she would be all right in a day or so.

Her mother was of the usual type which think there can be no sexual evils in boys or girls—that innocence and ignorance are synonymous terms. The little girl knew she must keep the matter to herself, because all previous inquiries due to a natural curiosity had been repulsed by the mother. Also, she feared the ridicule and punishment coming from the other girls and the boys; that cruel method of ridicule and ostracism children so well know how to inflict upon one who “has told on the gang.”

As she grew up and the many important and absorbing affairs of life entered her career, she gradually forgot the incident. But not completely, for the fear of youths during her adolescence made her very unhappy at the mixed schools, and, without either herself or mother knowing the basic cause for this fear, she was sent to a boarding school.

Here all childhood's experiences of an unpleasant nature were driven back to the lower memories and covered by the new experiences, and she entered mature and active life free from all worry. At least she thought so, for all life was bright and the future brighter.

Very few have realised that in all of us there are ancestral memories which unconsciously control many of our actions and thoughts. To get a clear understanding of this statement and the bearing it has upon those memories of childhood where sexual episodes played their part, let us see what the early causes and reasons were for making women naturally timid.

A casual survey of primitive conditions causing fright in women will show their lasting effect to-day in all children. Now, as the important sexual instincts and all their many ramifications are the life principles which are wrongly left for the child to solve alone, we can see that these early experiences, shocks and frights act in later life as do the ancestral primitive impulses upon a race.

In the paleolithic, or stone age, the people living on the shores of the Baltic and German seas, as well as the peoples in France, are known to have been cannibals. In those far-off days the races from which we sprang differed but little from the savages of Terra del Fuego a century ago.

These savages lived in clans or communities which preyed upon each other. Anyone coming into a clan village from another clan was considered an enemy, and so treated, for his call was to carry off a woman for a slave or a child for food.

At certain times men of a clan would go to the hunt, remaining away for several days, the women sitting and watching at the entrance of their cave homes. The children would play outside, ever watchful. Upon spying a stranger the child would run in terror to its mother, who fled to the uttermost ends of the dark cavern. Perhaps a general raid would be made, when mothers and children fled for safety. Frequently almost all of the women and children would be captured, the returning husbands finding their homes empty of wives and children.

The women who were agile and alert enough to escape never forgot their fright, and this instinct of terror was born in the future children from generation to generation.

These inherited instincts are slowly, very slowly, eradicated from the human subconsciousness, and can be seen to-day in the rush to the mother upon the approach of a stranger. Perhaps, when you see a pronounced evidence of this fear in a child and mother, the instinct has come down through thousands of years from a child and mother who had to flee to the woods or to the cover

of swamps and remain for weeks or months in awful terror. Perhaps the child prenatally developed under this period of maternal fright and suffering.

Naturally this instinct of fear of strangers would be perpetuated, as are most of our primal instincts which past conditions of existence developed. Strictly speaking, this sort of fear is not an innate, primitive instinct, as is the sexual. Careful training under the most favourable conditions may result in absence of fear, or at least in preventing its operation. But the sexual instinct is a primal law of nature and no amount of training or environment can eradicate it. It can be distorted, repressed and shunted into other channels, but in the first two methods lie great moral and physical injuries. But, for all practical working theories, we may consider the instinct of fear a primal instinct. We must remember that the state of society in which these occurrences of fear and fright were frequent lasted many thousands of years, and that no generation was exempt from this particular influence.

The play of young children is almost always some form of mimic warfare ; sometimes where the inheritance of sexual rites breaks out, as in the above-mentioned hogs-head episode, it partakes of childish orgies of many degrees and kinds. Frequently these practices are the starting-point of sexual perversions.

There is the game of "hide and seek." The child hides behind a door or curtain and pretends to fear, and when discovered utters cries of alarm and attempts to flee the stranger who seeks his prey. "Bo-peep" is simply another example of this ancestral trait.

When the child peers around the corner of the table or bed and suddenly draws back in hiding, we have a modern illustration of what it had to do thousands of years ago.

All these and many other traits of man to-day are simply the effects of past experiences carried over in the germ plasm. Now the subconscious brain retains experiences of childhood and carries them throughout life.

It depends only upon the kind and their force at the time of operating, and the connecting circumstances in later life, whether or not they will arise to cause worry and mental depression.

We all have had in childhood actual experiences of which we retain but slight if any memories. The real impressing experiences which touched deeply and scarifyingly the latent sex centres we have no conscious memories of, but the brain stuff has and shows it in these unaccountable fears.

If no other evidence was at hand, this alone shows the tremendous importance in our lives of the sexual instinct ; for, while this young woman of the barrel experience had forgotten entirely her childhood fright, the effect upon her life was the controlling effect.

All the intricacies of her trouble were purely sexual. This is true of almost all the worries and fears whose causes are unrecognised or unknown to the individual.

That in her case, as in many cases of the kind, the culminating point was reached during the period of menstruating is added proof of how intimately physiological functions are related to the psychic in women.

The true kleptomaniac acts only during her menstrual days or when under some other form of sexual excitement. The ancestral trait to hoard for home and child is here the dominating influence. All artificial restraints of civilisation are submerged and we have the cave woman, as far as this one primitive instinct is concerned. Kleptomania in its true form is best seen in the useless hoarding and secreting of the pregnant woman. But in the days of her cave ancestors this stealing and hoarding were not useless but absolutely necessary.

Criminologists and jurists might take a psychologic hint from a certain class of thieves who use a pregnant woman to steal for them. The guilty parties generally go free, while the innocent tool receives the punishment. One underworld Thing I knew had three or four girls upon whom he could depend for almost any crime when they were menstruating.

Children have had the foundations for future fears laid by the stories of maids and nurses, frequently by older boys and girls, by careless undressing before them, by the nakedness of children of the opposite sex, by the actions of caretakers when they surreptitiously meet their lovers, by glimpses of suggestive pictures in nurses' bedrooms, on billboards and in basement literature.

Innocent as the child's mind appears to be in objectiveness, nevertheless the sex centres in the little brain do absorb and retain these seemingly harmless things and retain them for many years, during which they remain ineffective, to appear later on to cause some form of psychic disturbance.

The trouble with most of us is that we try to live above human traits. We attempt to exalt ourselves above human instincts and call it humanity. There are persons who call for silence and non-recognition of the powerful primitive instincts, who deny the innate sex hunger of all living things, not knowing that they themselves have never reached them, or that they were born without that appetite which makes the world progress.

We have been accustomed to believe that only after puberty can sex impressions of any nature make dents in the mind. This erroneous idea has done great harm. One might with equal reason and sense believe that the eyes, ears, bones can be affected by shocks only after adult age, or that the sense of colours, musical notes and sounds make no impression upon the child's mind.

The fact is that an idea, an impression or any stimulus may be conveyed by the male to the female long before the sex centres put conscious stimulation into desires or impulses. The active agent is the male, whether it is a little naked brother or an older boy playmate. Not always, not necessarily during all childhood days, but some time, some where, there does penetrate a sex effect in the girl of which at that moment she may or may not have a conscious impression. But the point is, the effect reaches her subconscious mind, to remain latent until stirred out of its cells by operative influences.

It is a fallacy to think that only the conscious and developed organisms, such as man and birds, are peculiarly affected by sex contrasts and sex stimuli. Even the lowest unicellular organisms, the protozoa and the protophyta, are so affected, for in the lowest of the organisms we see the pursuit of the male for the female.

The female child possesses all the elements of receptivity. By this is meant the capacity of the female to be acted upon by the presence of the male. In the little girl there exist all the elements for reception, for being influenced. But the primary sex organs as well as the higher brain centres controlling these organs are undeveloped; hence there is no conscious response to the receptivity—to the impressions and stimuli.

Aside from the primary sex organs, we are prone to think that maleness and femaleness are distinguished by the other sex attributes: voice, beard, muscles, in the male; smooth skin, luxuriant growth of hair, rounding curves, in the female. But what really differentiates the female from the male, in the psychologic sense, is the receptivity to a stimulation possessed by the female.

Hence the female is obviously dependent upon the male, in the large sense of the word, an idea confirmed by the motility of the male as compared with the quiescence of the female among all classes of organisms.

It is this faculty of receptivity in the subconscious mind which causes certain dreams in the woman and depressing worry and fears.

Who has not had in active life a vivid dream or dreams of a nature too intimate to mention, too realistic to forget? In these dreams you consort with one you have entirely forgotten or perhaps the scene and action take you back to girlhood days. Yet in your conscious state, your living hours, you have no recollections or hints of incidents with which you can connect yourself with the scenes of the dream.

Yet how realistic, vivid, arousing are those dreams! Dreams must be made out of some stuff; the acts

and scenes must have been registered on a brain film some time during existence.

It was Shakespeare who asked what kind of stuff dreams were made of, and it has taken us over three hundred years to tell him.

The moving pictures in dream life are your own, stored away in the subconscious mind and unrolled for you at certain periods of your life. They are active only during the period of sex hunger, and this hunger may or may not be appreciable to your consciousness. And do not forget that mate hunger is the absolute and inherent attribute of living things upon which the preservation of the race or species depends. The preservation of the individual is of less importance in the scheme of Nature than the preservation of the race; hence mate hunger is the dominating instinct throughout all the living world.

Therefore, most normal dreams—we are not referring to mental disturbances due to illness, indigestion and other physical causes—are of a sexual nature demonstrated in one or more of its many complexes not recognised by the dreamer.

They may be vividly sexual in their details or they may be symbolic in form. A young woman may see herself surrounded by a floating ring of laughing babies or listening to seductive music, may have flashed before her dream eyes the figure of a boy playmate, may find herself immured in a lofty castle waiting for her knight or even awaken with the shock of feeling an ardent kiss upon her trembling lips. The dream may be hazy, intangible, but leave a wondering and curious attitude of mind.

The forms and structure of the dreams are as protean as nature's details and complexes used in attracting the sexes, but one and all have the same causation—the early stimuli and impressions made in childhood on plastic brain material which later on crystallises in the sub-conscious mind, ready to exhibit under favourable conditions and circumstances. These latter physiological conditions and circumstances we shall explain later on.

These dreams of adults are, as I have said, and purposely repeat, the effect of impressional stimuli having an intense and peculiar value for most children. It is this stored up stimulation that later on in life operates in the form of unreasonable worry in women. It is the memory stuff teasing and wearing its way to the surface through unused channels. It is the pounding and knocking against conscious life, a demand for release which causes uneasiness and inability to concentrate on one's duties and daily work.

Belonging rightly to the one great principle of all sex life, sex hunger, this subconscious knocking and teasing to get through the curtain cannot be set aside nor killed by ordinary self-effort. Once implanted in childhood's development, it must remain. It may be checked, ignored with complacency, controlled, if its meaning, origin and biologic tenacity are well understood.

The indirect cause of all the unfathomable worries in many women, the reason for the intense anxiety about self, is due to the repression of the sex impulses. The longing to know, to comprehend, to find some mode of expression, is always with the young woman and girl and is left for her to solve unaided. At that age in adolescence when confession and instruction would have relieved this repression and longing, the girl is further repressed and suppressed in all her curiosity and the wish to have mental and soul purging—to have cleaned out those deleterious memory spots of childhood's impressions. This clearing of the mind so that the subconscious can produce no psychic shock is not done to-day.

We all know what a real shock is to the conscious mind. Well, repression is a shock to the subconscious mind, and in this fact lies the reason for that destructive worry which so many women are unable to avoid.

Sometimes there arises an objective state in the woman of middle-age and beyond which causes a real worry. That is, she knows then what makes her mentally miserable. It is some ordinary physical illness peculiar

to her sex and age, or perhaps what she thinks is a sign of cancer.

This increase of anxiety is only a form of transference—the original psychic cause now is augmented or transferred to something she can place eye or hand upon.

Then there is a girl or young woman who fears she is always immodest or has said “something awful”; the young woman who dreads meeting all strangers, especially men, and blushes at the slightest cause or for no cause. There is the woman so timid that she will not stay in a room or eat at a table, except with her own family. There are women who go from doctor to doctor, sanatorium to sanatorium, trying to get self-poise and self-confidence sufficient to make them social beings.

There are many such piteous young women, and their lives are little less than existence in purgatory. Most of these unfortunates are women of refinement and social longings. The constant shocks they receive from their repressed stimuli and early impressions result in melancholia, drug or alcohol habit—to get Dutch courage—or just mental and social hebetude.

In order to get a clear understanding of this state of mind, and not to confuse it with the normal timidity, bashfulness and modesty of all decent women and girls, the following case will be instructive:

Miss —— was twenty-seven years of age. She had spent the last three or four years of her life with doctors, specialists and in sanatoriums trying to rid herself of a peculiar and distressing obsession. She could not force herself to go out alone for any distance on the calmest day, and on a windy day would never leave the house. She had to walk everywhere she went, for she would have attacks of dizziness and nausea if she had to lift her limbs to the steps of car or vehicle. She enjoyed the sea-shore, but was afraid of the winds, and sailing, except in a stuffy cabin, was not to be thought of without great mental distress.

This peculiar psychic condition naturally increased through nursing it and constant dwelling upon her

misery. She would go to the theatre in the evenings but all her evening skirts were weighted at the bottom with lead.

What she feared, and *knew*, was that she always exposed her limbs and the garments covering them up to her waist. Nothing that had been tried would change this fixed idea—this fact to her.

She was a pathetic patient to know. Bright, winsome, extraordinarily intelligent, pure-minded and extremely desirous to be out in the active world. But she simply could not ; “ that’s all there is to it,” she would remark. If she was sitting with skirts closely around her ankles and the slightest draft ruffled them, she would flee the room, red in face and trembling in body.

We finally got to the bottom of the whole trouble, and by mere luck. I hunted up all her early history, all I could get in detail. From brother and parents, former girl associates, nothing could be elicited of value or hint. She had simply merged into this peculiar state ; which some thought was a mild form of insanity.

One day I visited her old nurse, then seventy-two years of age and a pensioner of the family. She was a garrulous old woman and delighted in telling of “ Bessie’s pranks,” in spite of Miss ——’s many objections.

“ You remember, Miss Bessie, that day I took you to the dancin’ school for the first time ? Oh, you were a beauty, and made all the boys stand around ! Indeed, she did, Doctor ! An’ the clothes she had on ! My ! but me an’ your Ma was proud of you. I helped make ’em—— Pretty little—— Shucks ! Miss Bessie, course I’m goin’ to tell. Let your old nursy talk ; I’ll not have many more days to remember all those nice times and the things you wore.”

Miss Bessie fled, but the old nurse went on until she came to the point where I saw light. It was this : While the little girl was surrounded by the boys and she was stepping into her carriage, a strong gust of wind lifted her girlish skirts extremely high. All the boys

shouted in harmles glee and made some remarks which were rebuked by the nurse.

In the carriage the girl had a fit of crying, probably a mild hysteria, and the next day was taken with her first menstruation—somewhat prematurely, as she was only eleven years of age. Why her approaching condition had not been foreseen and the girl kept from all excitement and shock is one of those deplorable questions the physician has to ask many mothers.

Now the case was clear, and, from what I have said concerning shocks and repression, it also should be clear to the reader.

Apparently the girl recovered from this shock to her sensitive nature and, up to eighteen years of age, showed no more than natural modesty. But one night, in returning from the theatre with her brother and a male friend, she witnessed a street scene which sent her to bed in great perturbation.

From that night to the day we visited the old nurse, her worries increased and the fear of exposing even her ankles became dominant—ruled and ruined the best years of her life. Yet, in all her efforts to rid herself of this fear and unknown worry, she had not connected it with that early fright and shock. She dimly remembered the episode, but not in that manner which would have released all her troubles.

The revelation, the explanation, the realisation of the reason for the useless fear, the delving deeply into the original effects upon her subconscious mind, broke through the curtain and her conscious mind accepted the truth, and after hard drilling the young woman returned to her proper place in the world.

It should not be a difficult matter to see a way out of these distressing worries and fears after understanding the preceding facts. Psychoanalysis has been explained and exploited by the leading authorities as the one certain remedy, and in experienced hands is, perhaps, our only resort.

It is unfortunate for the moral and mental progress

of mankind that this disharmony between the conscious and unconscious part of our lives exists. It is productive of much misery which should not be a part of man's life. Every person who strives to get out the best in him or her must find the cause for this disharmony and bring the mind to recognise it. Only by facing the struggle to find the hidden and repressed impressions and stimuli can relief and harmony be brought about.

First rid your mind of the idea that your primitive nature is different from that of other human beings. Face boldly the truth that there are instincts, impulses, traits, which you should not be ashamed to acknowledge but proud to possess. Try to get them organised to work without friction and under control. Analyse yourself—feelings, desires, impulses.

Why does a full grown man, courageous, fear dogs? Inquire of him and you will find that, as a little chap, he was badly bitten by an ugly dog. The fear is upon him; he cannot be easy with the most harmless lap dog. But he knows why, and if he made a strong self-effort, attached himself to a puppy and lived with it, he could overcome to a great extent his fear. But not always. Some natures are so sensitive in childhood that experiences of fright or shock are never eradicated. But, knowing the cause for his fear, he will not let it worry him to uselessness.

With your fear from unknown causes delve, dig, tunnel into your memory and take up one or more of those experiences which at one time in your life you forcibly repressed, shut out from your consciousness from feelings of remorse or shame—perhaps horror. This is the fear of the Proverbs—"It cometh like sudden desolation and destroys like a whirlwind."

It will be laborious work, appear useless, impossible—but keep at it. When you have a flash of the Thing you repressed, don't let it go; don't let it get away from you. Strive, strive to get another flash and longer of the Thing.

“What—That? Oh, not THAT, not That! I was a mere child—innocent. I shut THAT out of my life years and years ago!”

You did not. You simply drew a curtain across it and left it in the dark. But now it wants light, demands attention and is making you take notice through your unknown worry.

A dream comes to you not from the outside world, the unknown void. It is made up of the stuff in you, as I have pointed out. In your dreams it is trying to weave a past known piece of mental tapestry. It needs your conscious assistance to put it together again so you can take it out and put it away forever.

Dreams are so full of meaning that, if you read the signs rightly, you can adjust the disharmony in yourself. “So full of meaning are these signs that no dream carries its true, much less its whole, significance on its face; no item, no obvious omission even, is without its bearing; no feature or character is to be found that is not of multiple value. The general proposition has been laid down—and certainly with good reason—that every dream represents the fulfilment of an unconscious wish, of course in the same sense that this is true of the day dreams of childhood. In dreams which appear so terrifying the wish is concealed behind an attempt to repress it, just as the partial wishes of our waking moments are often concealed behind the disguise of fears.”—Prof. J. J. Putnam.

That most dreams take the happenings of the day before as material out of which to construct their story simply means that these apparently trivial incidents act as the needed hint or stimulus to the hidden story or stories.

When you have had a dream, no matter how puzzling and fantastic it appears to you, take the memory of it to your room and think it over in all its details. You may find one fact, some tiny incident, some glimpse of a scene which can be connected with childhood's experiences. Then as you would in puzzle pictures, proceed

to find another idea, impression or fact which will fit into the real scene you are reconstructing.

Shun no truths because they have been buried truths ; avoid no unpleasant detail, words or sights ; let no hint slip you while working out the puzzle which when solved means release of repression and the flight of WORRY.

CHAPTER VI

INTERNAL SEX FORCES AND THEIR EFFECT UPON EFFICIENCY

VERY recent discoveries of tremendous importance to the social and moral welfare of the individual and race have been the result of laboratory investigation associated with the practical experience of men and women brought into daily contact with life as it is, but not as it should be.

These discoveries and studies show that many of the troubles of mankind of the nature generally considered due to immorality, weakness of will power and the incapacity to get along in the world can be traced to actual physiological disturbances of the so-called ductless glands.

Overgrowth, undergrowth, of these glands ; pressure, excessive demands upon vitality and interference with sex functions, especially by girls and young women, injure these stabilisers of the body and the ultimate results are misery, worry, sex aberrations and real disease. Many times the interference with sex functions is innocent and ignorant interference and implies no impurity of thoughts or ideas.

The present conditions of men in all their varied aspects of morality and vice, normality and abnormality, efficiency and inefficiency, love of labour and detestation of work, can be changed for the better. Ultimately, perhaps, when knowledge of the Eternal force in man and how it is expressed in the body becomes universal, we shall establish a general standard of forthrightly living and reproducing.

Through past ignorance of the forces in our bodies which can be utilised to bring physical and mental balance, we have been wandering in a maze of moral

incongruities and a bewildering fog of physical uncertainties and depressions. We have been trying religious precepts, legal restrictions, superficial and prudish teaching, fanciful fads and historical precedents ; more often, indifference and cowardly resignation.

The outcome has been the materialism among complacent thinkers. Among non-thinkers, "We are as God made us" is the common and explicable expression. The girl who "goes wrong" and the young man being destroyed by venery and its diseases are "only getting the punishment they deserve," according to the verdict of the unthinking and unknowing crowd.

The apple of Eden contained the juice of ignorance, not of knowledge.

True, "we are as God made us," but He put a lot of corrective material in our bodies for us to discover and continue the work. It is the discovery of this fact that is changing the attitude of thinking men the world over.

It is as though an inventor handed over to an intelligent man a piece of mechanism which apparently did its allotted work but would not do it smoothly or without breaking down in some or one of its parts, and for which fault the inventor was always blamed. And have we not always blamed God, the devil, our parents, society, everybody and everything when we went wrong ? The blame ought to have fallen upon ourselves, upon our ignorance of the human machine, and the Spirit in it.

In this suppositious machine the inventor handed over were hidden and intricate parts ; oilcups and other details the knowledge of which would have corrected its faults. The inventor when asked why he left these unknown to the owner would properly reply : "So as to make you think, to make you see the necessity of constant care and study, to learn to struggle against difficulties ; to force you to understand that there is always some self-cause for every defect in the human machine, and only by bringing you to realise the wonder of man's innate power for better living can you ever so progress as to reach the truth."

No more injurious statement can be made than the common one that vice and immorality, prostitution and venereal diseases must always be in the world because they always have been in the world. If this same argument had been used and accepted in all other matters, where should we have been to-day? Back with our aboreal ancestors' means and methods of existence!

There could have been no progress in anything—material or moral. Had man accepted as a fact that, because he had no wings and no human being had ever flown, he could never fly, we should have had no aeroplanes.

And this is true of all the other marvellous but practical inventions and discoveries man has made.

Sexual vice and immorality, mental instability, killing worry, always have been with us, but to a far greater extent—except the worry—than they are to-day. But worry is a direct incentive to progress—it puts man to thinking and discovering. He knows there is some tangible cause, some reason for his false methods of living, or was in those who went before him and passed on the germ of plasm containing the causes for his weaknesses. If he cannot entirely correct the conditions in himself, he is now determined to prevent their operation in those who come after him. This attitude means tremendous progress in future generations.

But even in our generation we realise that the world is getting better. We hear more about human troubles and diseases of an immoral or unmoral nature and of mental deficiencies, because the world is trying to find the causes and apply the remedies; a certain sign of reducing them and finally getting rid of them.

Historically, prostitution has been an honourable profession; wives accepted this social condition, and in certain periods of the world's history their position was inferior to their husband's mistresses. In the days of our grandfathers drunkenness was common and implied no social ostracism. To-day the man who drinks is not welcome in business circles and can retain

no place in decent society. The drunken soldier and lecherous officer is no longer tolerated in the armies of the world, and for the first time in history genuine conscientious measures are being taken to control and abolish public prostitution.

And these measures are not sporadic, emotional measures, but a determined attitude to correct an anti-social condition. The conditions arising from the present war offer the long-sought opportunities for legal restriction and moral and hygienic instruction, as well as control of venereal diseases.

Venereal diseases have ruined nations, crippled millions of people, their baneful effects have been passed on from generation to generation. Crime, insanity, viciousness and defectives have been our inheritances and man has been thinking and saying, "It is the way of the world—it is man's punishment for the original sin," and stupidly let it go at that.

Such an attitude no longer prevails. We are insisting that the diseased one shall not marry nor propagate. What the church and society, even up to five years ago, constantly ignored or accepted as a subject never to preach or talk about is now commonly discussed and explained, with the purpose and determination of bringing about better social health and moral conditions.

To get rid of evil you must face it. To win battles you must go to the front. To understand the hidden forces in man which have been the causes for so much of the past sexual excesses and accompanying mental and nervous troubles we must face their trenches and dig them out.

Make no mistake: The sexual instincts and forces cannot be separated from the other primal instincts and forces, functions or impulses. They are, as we shall see, so intimately connected and necessary for the normal health of the other organs of the body that disturbance or undergrowth, depletion or overcharging of the little glands in the neck or head, mean some form of serious brain or body disease.

These glands are the chemical controllers of nutrition, blood pressure, sex growth, body development ; in fact, of all the vital activities of man and woman, and perfect health depends upon their integrity.

Our human machine has been so faultily adjusted through our ignorance of its many possibilities that there has been constant skipping and jolting. We have not known how to get and keep a proper mixture of the elements which are in our bodies for the express purpose of having it run smoothly ; to avoid the jolting worry, the noise of vicious tendencies and the persistent discharge into our brains of mephitic material.

The discovery of the vital influence upon sex development and control by the thyroid, thymus, renal glands, and also the portentous importance of the pituitary and pineal glands in the brain mass, throw a new light upon man's whole life and possibilities.

Perhaps their functions have been purposely hidden from us, for man progresses slowly and evolution proceeds by steps, not by leaps and bounds. Until we are prepared to face the venereal peril and the social degrading of prostitution, men were not mentally or morally fitted to grasp the meaning of the more subtle and biologic facts of man's wonderful body and steal from Nature the way to better men and women.

Perhaps our animalism and all its attendant curses, the spread of agnosticism and materialism, were for a progressive purpose—to bring us to stop and think if there was not really a better way to live on this earth and to transmit to those following us stability to live on a higher standard ; a standard founded upon knowledge we did not possess until the present day. There are still a lot of unknown facts which we shall discover some day.

Purposely I repeat : There is already a better standard of living. Men and women are getting better in every way. It may not yet be seen in the masses, but underneath is a big, upwelling crowd of the virile sort. Thinking people are no longer saying, " It has always been so and

ever will be," but, "It need no longer be so ; it must be better ! "

The old idea that as things were so they must be prevailed regarding smallpox until Jenner said, "No, it need not be." In military camps when typhoid killed more men than shrapnel or bullets, in the tropics where men went to die from yellow fever until men said, No, and found the causes and stopped the annual slaughter. The same idea of a double standard of morality persistently hung on to youths, men and women up to yesterday, when good women commenced to ask : " Why is this so ? It is not right, not justice, not for the real betterment of society ; not necessary, not acceptable to decent and cultivated men."

This latter state of antisocial living, the double standard, will gradually change even if it " has always been so."

Man is now to conquer and control those innate forces passed along to him in the germ plasm, which, unknown and neglected, have been destroying his peace and happiness, stimulated vicious instincts, fed his animalism, stunted minds and bodies, kept us all a worrying, creaking, unfinished machine. Unfinished because we have not understood our potentialities for further progress and freedom from abuse and deviations of natural and necessary instincts.

Some supreme Power made us in the rough for each one of us to finish the work. We have made a sorry mess of it—each one of us. Man has not cared ; women never had the opportunities.

But it had to be. This way lies progress. We are just commencing to realize that God, Nature, or what you will, is the inventor or creator of a most marvellous piece of mechanism which not only can reproduce itself but can steadily improve upon itself from generation to generation.

Up to what ?

I believe nearly to a man-God. For in this wonderful piece of human energy there lie forces which we realise

but cannot visualise nor prove to each other. In these forces or force are undoubtedly hidden secrets which some day man may use to reach the domain where souls or immortal spirits are in evidence.

This idea is scarcely conceivable to the ordinary man who has not thought deeply and experienced greatly and who knows not what extraordinary progress has already been made in getting at Nature's secrets. That we may get a glimpse of the future when we are fitted to do so, is not an unreasonable idea.

What has already been accomplished in discovering the secrets of the physical world is to be augmented by those discoveries to be made of the inner world of man. This inner part of man is a huge world in its possibilities, governed by immutable laws, and these laws once clearly comprehended and obeyed man will move rapidly toward his ultimate goal.

All this may appear "preachy" and irrelevant to our direct subject: sex balance and sex health and why we worry. But not so.

We procreate through our physiological functions plus that unknown indefinable factor we call Life. In acts and deeds we forget this one vital principle; this invisible thing in which are all things. Yes, we forget it, for we destroy body and this Life principle by abuse. We constantly murder little bodies in which this Life element already exists. We permit physical and mental diseases to be among us and upon us, and overlook the fact that all this neglect and abuse is of the only instinct that in the highest sense shows us the power of the Creator.

So that any ideas or statements which have for their reasons the betterment of man, and which show that this betterment can come through a new knowledge of sex forces, are not irrevelant, nor do they take on the platitudes of a sermon.

Man's body has its physical, physiological and psychical laws. It has a wireless outfit to the soul or inner man, but few know how to work it or read its messages. All these factors working in harmony maintain physical

and mental health so we may work—for man must work or he decays.

Our bodies **have** not been working harmoniously. Every man and woman **has** felt there was something lacking in his or her make-up which, if they could supply or correct, would make life not only really worth going through with but altogether too short for realising the ambitions and desires which one feels would be paramount.

But much of all these past difficulties and bodily disharmonies were unnecessary but unavoidable, because we did not understand the adjusting organs of the body—the ductless glands. Our sparking plugs have been all right, but the carburetters have been neglected.

Let us take, first, the influence of the thyroid gland upon growth and development.

The thyriod and parathyroid are little bodies that lie in the throat, hanging on to each side of the neckpipe. They can no longer be considered as isolated glands, because they are really important links in the chain of life's activity and endurance.

No cell in the human body can reach perfection without thyroid stimulus. Remember, that the whole body is made up of cells differentiated for their specific purposes. For example: A certain group of cells make up the ovaries, another the testicles. Other groups, muscle tissue; other, brain stuff, and so on. All these different groups of cells which go to make up the various organs throughout the body, although acting independently of each other, are closely interrelated and complementary through the secretions of the thyroid and other glands we shall cursorily describe.

A child born with a small or dried up thyroid does not grow; it becomes stunted in all its functions. It may be one of those unfortunates called stupid or not bright and kept down in school or else blamed for indolence. The thyroid deficiency may be so marked that the child is an imbecile or idiot. Then we pity and care for it. There may be an oversupply of thyroid in the girl and then she shows marked sexuality and uncontrollable

passion. Then we shove the girl aside as immoral and permit her thyroid secretions to send her to a life of sexual excesses. You see, our "humanity" has always been guided by the effects seen and not by the causes for these effects.

I speak of the girl and not of the boy, because in the female the thyroid has far greater influence upon her sex growth and life than in the male.

Give to any one of those stunted children a few grains of thyroid extract and its growth starts immediately. Stop the medication and again all progress is arrested. Of course, in idiots and imbeciles little mental improvement will follow, for the brain cells have not had a fair start from the beginning. But if the mother was suffering from thyroid deficiency while the developing babe was in her womb, and this has been known, thyroid feeding might have given the child a normal brain. The secretion of the gland pours into the blood stream. But, as things have been, a fretting, nervous and worrying expectant mother was treated with "tonics." She needed a tonic, but it was the one already in her body which only wanted a little start from its own kind to do the work effectively.

In all cases of precocious sexual awakening and propensities look to the condition of the thyroid. If the gland is overabundant in its flow and throwing its stimulating influence to the sex organs, including the brain centres, it must be treated so as to reduce it to a normal amount. Your physician is the one to attend to this.

When the thyroid of girls and young women is in perfect health, menstruation is normal, painless and there is no more loss of blood than the constitution can readily spare. If the thyroid is weak, there is too great a loss of blood and consequent drain upon the constitution.

This condition always means *worry*.

The weaker the thyroid the greater loss of blood and in the end invalidism and mental misery. This is the time girls worry, worry over everything and everybody.

In other words, in this one factor of bodily health

the thyroid acts as a regulator, a stabiliser. It keeps the outflow under control, as do valves on any delicate piece of machinery. Only here the control is of a physico-chemical nature.

“In pregnancy the thyroid becomes enlarged and pours into the blood an unusually large quantity of secretion, thereby suspending menstruation and protecting the fertilised ovum against the harm that would result from menstrual activity.

“After childbirth the maternal system is suddenly relieved of certain demands, and the large amount of thyroid secretion cause apprehension. No fear need be entertained, however, for it will be utilised to accelerate the return of the womb to its normal size and strength.”
—Dr. E. Hertoghe, Antwerp, Belgium.

Now you see that drugs, patent medicines and all other men's and old women's methods of interfering with womb and menstrual troubles are decidedly wrong and injurious. The remedy is in the body. Allow the secretions of the thyroid to do its real work. If it was stunted or its development interfered with during girlhood, the thyroid extract must be taken. But this never should be used, except under the advice of a most careful and experienced physician, for it is a two-edged sword.

As would be expected from the foregoing, the thyroid has a great influence upon the flow of milk, and any fault or interference with this gland decreases or stops the flow. If you want to be free from the worry over the fear of your inability to nurse your child, see to it that your thyroid gland is in perfect order.

As I have stated in “Facts for the Married,” you cannot interfere with a single one of nature's laws without suffering for it. One way, the common way, by which the secretions of the thyroid are affected, is in the prevention of pregnancy by mechanical means—especially the prevention of the first child. So delicately interrelated are the sex functions and organs

and ductless glands that local interference with natural phenomena insults these glands.

Right here is the cause of a certain form of nervousness in women, for gradual instability and moral attitude, in the steady but certain oncoming of premature age and fretting worry. That fearfully distressing disease, goiter, is caused by interference with or faulty function of the thyroid. This interference may be through some act which prevents conception. A woman who from the commencement of married life mechanically attempts to prevent conception runs great risk of bringing on a serious nervous disease which is marked in the end by goiter and those bulging eye-balls. If you have done any of these things, you certainly will worry at some period of your life. If you have not, you will be free from a tearing depression and the body regulators will take you through life happy and contented.

When there is thyroid deficiency due to some unnatural act on the part of a girl or young woman, the effect upon the nervous system is destructive to any future peace of mind. Not necessarily from remorse regret, shame or memory, but from the fact that there is disharmony in the working of the human machine and you are really "out of sorts," finally break down altogether and then wonder, Why?

Girls who try to shorten the menstrual period by drugs or plunging their feet into cold water—oh yes, this is quite common—will, when mature age is reached, suffer from neuralgic pains, shooting twinges, headaches, dizziness, sudden attacks of fainting. The reason is that the thyroid cannot supply a sufficient regulating material to keep bodily health. Sometimes, and not infrequently, there is temporary excitation of the sexual impulse and the girl gives in. Now results an overstimulation of sexual desires, and there being no guiding control, matters go from a slip to continuity of satisfaction—nymphomania.

Here is where the drug habit comes in, as well as alcoholic slavery. Patent medicines cause sweat glands

to close, intestinal secretions are dried up and the whole body is robbed of opportunities to correct itself. Chronic constipation is the outcome followed by autointoxication—self-poisoning. So the vicious circle is kept up while the woman goes down to invalidism.

Remember, that there is no difference between the man who takes his whisky straight and the woman who takes her patent medicine, except that the man gets better whisky.

Most of women's troubles can be traced to some interference with sexual functions; generally through ignorance. It is the disturbance of the thyroid that causes the injurious after effects. Attempts to enlarge the breasts or to reduce them by artificial means is interference which affects the thyroid and other glands. The shocks these glands receive dries them up and there is no help for the woman—at least, there has been no remedy. But, if it is not too late, she can make up the deficiency by using the extract of thyroid gland until the gland becomes satisfied with and returns to its duty of keeping the body in health.

But this apology must be in the manner of promising absolute avoidance of any further interference with all natural functions or normal instincts.

The physician knows of many, many half-nervous women who exist under the most distressing nervous and mental conditions simply because they attempted to rid themselves of what they considered annoying and indecent functions. These females who have tried to turn themselves into a third sex never knew that, in trying to kill or destroy the functions of the sexual organs, they were also destroying the little stabiliser of the whole body, the thyroid. Hence, we see the cause for their twisted mental attitude and blindness to their shameful state.

It is the attitude of those females (Thyroidnettes) who would possess all the prerogatives of the male animal: that the sexual organs are isolated and completely independent of other functions and part of the body, especially of the brain. They really believe that their

sexual organs are useless and bothersome pieces of reproductive mechanism and can be neglected, dried up or taken out without any more effect upon their general health than would occur in the pulling of a troublesome tooth.

Why, even this latter proceeding is liable to affect digestion, so intimately interrelated are all the parts of the body. Dentists are aware of this fact, and tooth-saving is now the rule whenever possible. It is the same now with reputable surgeons when operating upon women. Every bit of ovarian tissue that it is possible to save is left in the body so as not to injure the functions of the glands.

The woman who worries herself to desperation because she has a yellow skin, because her hair is falling out, teeth decaying, nails getting brittle, should suspect thyroid deficiency. She should also frankly acknowledge some past self-interference with her sex functions and impulses. By clearing herself of all self-deception when consulting her physician, she may cease to worry, for now he can aid her.

Without going further into physiological details, it will be sufficient to emphatically state that the duties of the thyroid are distributed over the whole body. Its secretions organise and control the nutrition and development from the beginning of human or animal life.

The greatest strain put upon the thyroid is through SEXUAL EXCESSES.

This is why stunted growth—mental and physical—is certain to occur in the youth or girl who gives shocks and puts a strain upon the thyroid. For full and efficient womanhood and manhood, the complete integrity of the gland is absolutely necessary. This means a decent, normal self-control over sex impulses and thoughts from puberty to old age.

In the brain mass is a little gland known as the pineal. So called because it resembles a small pine cone. It was in this little nodule that Descartes thought the soul was to be found. Many of our actions which might by a

stretch of imagination be laid to the soul have their stimulating origin in the pineal gland. For decades, or from the first time it was studied, until the American scientist Sajous commenced to wake up his colleagues to the importance of the ductless glands, it was considered simply as one of the vestigial organs ; a left-over from the days of our crawling ancestors, just as the appendix was formerly thought to have been.

It is sufficient for our purposes to know that it is really a nervous organ capable of influencing directly and indirectly the circulation of the blood, and particularly that flowing through the sexual organs during development. Where there is any interference with the brain material in the region of the pineal, there is of course some reaction in the sexual parts. Drugs will sometimes disturb this little bunch of nervous energy and perhaps it is the direct influence of alcohol upon this spot that causes all girls to be so easily seduced, and arouses the sensuality of all women.

The thymus gland, lying just beneath the breast-bone, belongs to the period of infancy and childhood. It is very large in the child, but gradually decreases with the increase of the body growth, and when the ovaries in the female and the testicles in the male have reached maturity practically disappears.

The thymus gland is a temporary storehouse for material used to build the body ; the bony, cerebro-spinal and nervous systems, to make ready the body for its future strain and work. This accomplished, its place is taken to a certain extent by the work done through the secretions of the sexual organs.

The active principle of the testicular secretion is a phosphorus combination, and closely resembles, if it is not identical, with the elements found in the adrenal glands. This accounts for the remarkable fact that in the blood of the females is found the same element—spermin—that is found in the males.

That is, spermin, which has always been considered strictly a male product, belongs to both sexes and is a

sexual stimulant in woman as in man. It is reasonable to believe that, when there is an excess of spermin in the young woman, she develops male instincts to the partial exclusion of female, while in the man a decreased amount may make for disgusting effeminacy.

But, leaving this hypothesis aside, we see that, instead of man alone having a specific substance or element secreted by the testicles which returns to the blood substances which they borrowed therefrom to build up and stimulate, the woman also uses the same substance.

It is with fear and trembling that I call the attention of the Feminists to these scientific facts. But let them be not overjoyful, for in both cases the substance is first manufactured in the adrenals, the testicles in man and the ovaries in woman being only clearing houses or refineries for this stimulating and nourishing material. Of course, the reproductive organs in each sex contain a fluid in which float all the elements of life—the ova in the female and the spermatozoa in the male.

The startling effect due to aberrations of organs of internal secretion is shown by a case reported to the medical society of France by Doctors Ballez and Tuffier.

A woman of sixty-two years of age suffered from severe womb pains and diabetes. On account of this latter affection operation was not advisable. Under a régime of dieting, the diabetes showed marked improvement. But meanwhile the woman was undergoing a remarkable change of character. She commenced to have the appearance of the male. A strong beard and moustache, a florid face and the male type of baldness were in evidence. The voice changed to a masculine tone, the muscles all over the body developed into the strength and form of man and, strangest of all, the sex organ in certain of its parts began to take on the form of the male.

The woman now preferred rough, manual labour to feminine tasks. Physically she became fit to be operated upon for a supposed tumor of the womb. It was found to be simply toughened. But the adrenal glands—don't miss this point—were found to be the seat of a tumor.

This growth had disturbed or changed the secretions of the adrenal glands and the effect was a decided virilism.

In the past, had this occurred in a woman, ridicule, slander, disgust and vile interpretation of her state would have been her lot. Such unfortunates for some years yet will be considered as outside the pale where knowledge of sex aberrations slowly penetrates.

In the growth and development of the body Nature wastes nothing. Every drop of fluid, the secretions we have rapidly considered, goes to build body and brain. We cannot waste a drop of them without interfering with our development, even to that of a hair. Not until full, complete manhood or womanhood has been maintained for a few years is there sufficient excess of these materials for use in sexual indulgence.

This fact accounts for the debility, nervousness, mental apathy and deficient growth in those who prematurely use up material in sexual intercourse during the years of development. It is the cause of the physical and mental incapacity and moral palsy of the pimps, panderers, gangsters; the reason for an imperative sustaining artificial stimulant used by the gunmen and their ilk; the real cause for the constant use by deviates and degenerates of morphine, cocaine and heroin.

The early moral deterioration and mental apathy in many girls who are brought to the juvenile courts, and of most of those in institutions for defectives, is due to the diverting of these growing juices into sexual activity. In girlhood the substances which should flow in the blood and develop brain and stability are sent to the sexual organs, and we have an over-developed sexuality and an under-developed mentality.

The early influences these secretions have on growth and development making for complete men and women explain why castration in either sex results in physical torpidity, loss of ambition, over-fatness, ethical paralysis and general uselessness. Premature sexual indulgence is a form of castration in so far as it depletes the whole body of developing material.

The foregoing is a mere outline of the most important discovery in medical science that has yet been made. Most important because it affects every child, man and woman. The facts now known about the inner control of body, brain and impulses show us what are the right conditions for stability in all things, what the wrong conditions are which make for instability.

But there is more to consider than the physical integrity of these glands, for their secretions are directly affected by our psychical states. Our emotional states having origin in primal instincts, such as love and jealousy, play their part in interfering with the normal secretions. Unconsciously, most of us have been ignorantly permitting these glands to waste or divert their valuable material.

As I have said, the thyroid is more easily affected in females than in males, and this accounts for much of the psychical differences seen in the sexes. Its influence upon blood pressure and all the female organs exerts a more powerful action in setting up emotional states, and this reacts upon the glands. The fact that goiter and all its distressing symptoms is seen almost exclusively in females is good evidence of the influence of uncontrolled emotions upon the thyroid in this sex.

CHAPTER VII

HOW EMOTIONS—FEAR, ANGER, LOVE, JEALOUSY—CAUSE INJURY TO BODILY HEALTH

WHEN the doctor wants to know the condition of a fever patient, he takes the temperature of the blood. When the specialist wants to get at the source of functional troubles and excessive worries, at the real reasons for a tearing nervousness which gives the woman no rest night or day, he must first obtain a clear understanding of the emotional state of the patient.

Emotional states which leave the individual anxious and worried have a physical basis for their cause. That is, a shock of some kind to mind or morals, affections or ideas sets in action one or more of the secreting glands, which at the time either pours into the blood stream too much of the regulating fluid or else prevents the blood from getting the normal amount. Just which one of these injurious conditions will be brought about depends upon the nature of the shock and that of the individual affected.

If a person complains of pain in the stomach or surrounding region, the physician endeavours, through physical diagnosis or exploratory operation, to discover the cause and apply the remedy.

If a woman insists upon avoiding maternity for no other reason than disgust and selfishness, or a young woman constantly worries over the lamentable fact that she is a woman instead of a man and apes the male, the sex psychologist knows there is some physiological disturbance which has caused a perverted mind and a distorted view of life.

Either of these two conditions may have had their

start in early childhood through faulty glandular secretions. In such cases the absence of proper education and environment, the fostering of abnormal ideas and impressions, have gone to deepen the channels through which these ideas and impressions travel. However, these unfortunates are seldom emotional or affectionate in a feminine way. They are invariably unimpressionable and argumentative; the finer qualities of love, devotion and sympathy are naturally lacking in their make-up. Jealousy in a peculiar form is the dominant trait in these individuals. They usually attach themselves to a young woman having marked feminine instincts, and any attention by others shown these "loved ones" meets with a forcible jealousy—sometimes murder.

These are pathological cases but appear to be on the increase. They are associate members of the third sex and avoidance of their companionship is the only treatment for them.

With the young woman or girl normal by nature, but injured through the effects of emotional states, we have ways of getting the truth from her; from all those who purposely try to hide it—and most of them do. In some cases they are really ignorant themselves of the hidden causes.

Emotions due to teasing memory or nagging desire, to fright or unaccountable fears, love or jealousy, always have some effect upon the mental and nervous energies—cause changes which can be detected in character and appearance. These emotional states can be detected by instruments and by the man who watches them. The mental eruptions going on under emotional suppression can be recorded in black and white and the patient confronted with them.

If a person takes hold of two electrodes so that the body is in circuit with a galvanometer, changes, variations of emotional states due to reading, music, questions or suggestions will produce a movement of the needle on the dial of an instrument.

This little instrument with its tell-tale needle is a real

“soul reader.” No matter how much a worrying, distressed person tries to deceive self and doctor, it points to the lie. It cannot be bribed or shamed, denied or deluded. It is both judge and jury. The most seductive of feminine charms will not change its decisions, but emotions will always cause it to sway in the direction of truth.

When the needle moves only slightly there is little emotion, but if we are following up a line of suspicion or hint, we increase the intensity or enlarge the details of our suggestions and the needle moves rapidly and higher.

It is something like the game of finding an object hidden while you are sent out of the room. When you return to demonstrate your “psychic force” and move in the direction of the hidden article, someone calls out, “You are getting warm!” Then you follow the suggestion and move further in the indicated direction. Now someone else shouts, “Warmer, warmer!” Finally you hear the exclamation, “Hot!” and you discover the hidden object.

By the use of the galvanometer, suggestion and many other details and methods the specialist knows how to use, we find the object sought in the patient’s conscious or unconscious mind—the cause of the mental distress.

A young woman finds her menstrual periods are becoming irregular and painful. To her there is no known cause. This brings strange worry, in some cases the most ridiculous worry, which of course increases the trouble. She has a feeling of a tight band around her forehead or at the back of the head. She is more tired in the morning than she was the evening before. Restless sleep makes the nights dreaded, and to eat is an effort. Frequently the horrible fear of a cancer or tumor brings her to a pitiable state of body and mind.

Such a mind-suffering woman tries tonics, exercise, baths, electricity; everything she reads or hears about, including the fabricated statements of those female outlanders whose features are seen in advertisements.

But matters get worse ; and pale, trembling, fearsome, she finally seeks the specialist to whom she should have gone first, for it takes some time to clear the body tissues of the poisons absorbed by taking the patent medicines.

She is closely questioned, but either discreetly or unconsciously lies about her emotions—her inner self. This attitude is natural, an ancestral trait ; woman's chief method of self-protection against slander, misunderstanding, ridicule and immodesty.

Women do not trust each other in intimate affairs, nor do they trust themselves. As individuals they seldom find themselves. In the matter of personal hygiene—mental and moral—they waver, quibble and work roundabout. These are the factors which drive a woman to a drug store instead of direct to the doctor. They are willing to hear the half truths or listen to what they want to hear, although knowing it is not the truth. They dread the truth where there is the least consciousness of self-accusation. These are the reasons why patent medicine vendors and drug stores can flourish all over the land, and why the constant exposures of quacks and their dope "tonics" make little impression upon women.

But let us get back to the young woman who finally reaches the psychologist. We give the electrodes into her hands and, with eyes intermittently on dial and her features, commence to question her somewhat as follows : "What is your idea of a good man ?" Then a momentary pause : "Do you think or believe a good man loves only once and only one woman ?" After a moment's pause : "Would you hate a man who, after secretly promising to marry a good girl, went off and left her ?"

Whew ! how that needle jumped at this last question ! We knew it would, because after the first question it hinted we were "getting warm." That was the reason we continued our line of suggestive questioning.

When the young woman was confronted with the truth-telling lines the needle had marked, she released her

suppressed emotions and the cure of her mental misery was readily foreseen.

But not its effect upon her organs. To correct these takes time and patience, for blood pressure due to excess of glandular secretions has caused changes in her nature as well as organs.

Do not think that pulling out the secrets of a woman's heart and mind is as simple as described. The operation may take days or weeks. The tenacity of the female in keeping her inner self to herself surpasses all understanding of man.

In women the advent of puberty seems to bring about a tightening of all the threads and strands of frankness and truthfulness concerning emotions and feelings. They will express deals and ambitions, but even these expressions are veiled with gauzy suspicions of a misunderstanding. A sweet-tempered girl of ten years of age will open her little heart to you and talk away with joyful freedom. Purity and genuine modesty are her dominant traits. In her, modesty is the twin sister of spiritual beauty. Six years later she will lie to you, try to deceive, evade, quibble and, if she thinks you are stupid enough to believe her, leave you with a quiet chuckle on her innocent lips.

That sounds paradoxical, does it not?—"innocent lips" on a girl I have described as a falsifier. But it is their nature. We excuse it because we partly understand. We know it came down to them from primitive ancestors; that coyness and purposive deception was a mating trait and can no more be eradicated than can the trait to which it belongs.

There is only one way a man may lie like a gentleman. There are a hundred ways in which a woman may lie like a female.

The methods of all females in the mating stage appear paradoxical. They ask and refuse at the same time. The emblem of peace and purity, the dove, will fly away from the cock and scold, flutter and fuss if he comes near her, yet if he does not boldly disobey her and seek her she

scolds and flutters the more, makes angry jabs at him and finally leaves him for a more aggressive mate.

This is the identical emotional state in which a woman will hurl epithets and dishes at the man she really loves. It is an impulse, under these conditions, to injure that she may heal by cajolery and caresses. It is often a releasing of emotions due to the storing up of extra-glandular secretions. It is the same psychologic state that causes a woman to violently denounce a man while in her heart she is wishing to fly to his arms.

In the primitive state husbands recognised these outbreaks of fury and utensil-throwing as marks of affection. As woman became less influential in the clans and tribes, men turned around and used the same methods of demonstrating affection, though it is doubtful from the same good reasons or that they attempted to soothe and heal in a loving manner. Now that woman is coming again into her rights, she is trying the primitive means of proving her affections. Many husbands object to a return of ancestral traits in their wives and do not appreciate its true origin. However, let us get back to those things in which we are all interested.

When a man or woman tells you that they have complete control over themselves, it simply means that they are physiologically adjusted ; that the human machine is working as it should. When a man cannot control his rabid impulse for liquor or insistent desire for woman, it does not mean he has no control over himself, but that those secretions which keep control over him and his impulses are increased or disturbed in some way.

You say that this is a distinction without a difference. Not quite so in the last analysis, because it points a way out through correction of physiological disturbances instead of the old and often ineffective way of moral teaching or punitive methods.

Everything that happens in this world is in the last analysis explicable. It is because we have not recognised this fact that we have been shackled prisoners moving along the highway of life. Even those bolts of lightning

which strike the heart but do not come from the external world have some cause in the inner life of man.

When a chauffeur of great experience and knowledge drives a motor-car which he has difficulty in controlling and finally fears to risk his life any longer with it, he knows the fault is not with him. He does his best. Determination, expedients and care will not give him control. The fault is with the car ; some little or big trouble prevents it being controlled.

Just so with the human machine. Emotions, uncontrolled impulses, make it risky to attempt to run it along the highway of life until it is adjusted. And its first little injury may be, and probably was, started in childhood through neglect of adjustment ; from letting normal emotions develop into abnormal and throwing into the blood stream secretions meant to be saved or sent to growing organs.

This is so important a matter in adjusting the body for mature life and work that I have repeatedly stated it. And, remember, that these new discoveries have not yet reached the public in a practical way. So I want every parent, especially mothers, teachers and preachers, to read and absorb the following.

Learning in early life to control anger, fear, jealousy and sexual impulses is the fundamental training all children and adolescents should undergo. That this statement is not new or novel matters not. What is new is that the advice now rests upon physiologic grounds ; not upon purely moral or ethical.

This training should not be of a strictly moral nature, but explicitly based upon the physiological facts. This appeals to both boys and girls and, properly taught, is readily understood and guides them throughout life. We are too apt to give our children advice in the abstract which neither appeals to them nor is it remembered. Advice founded upon concrete principles and facts sinks in and becomes imbedded in their minds. In education, feelings should always be linked with intelligence.

A mother should know something about sex psychology,

the fundamental facts ; for only then is she in a position to explain in her own words to her child why it must learn to control natural emotions.*

These explanations take hold best at the onset of puberty in both boys and girls, and at this period will operate to bring about a normal and healthy development of mind and body.

“ She became insanely jealous ” you often hear said of a girl who had to be sent to an institution. True, but not in the way we have formerly thought. That is, it was not the insanity due to intense jealousy and the emotions following, but the effect of this temper and emotion upon secreting glands which caused them to cease their hourly work and so interfere with the health of the brain.

“ What is the difference ? ” many will ask.

Just this : It shows us how rigidly we must control our strong emotions and temper so as not to affect these glands, for if we do this there can be no mental disturbance.

There is another very important fact to remember about controlling the emotions and anger, and this is that, if they are not controlled, they will in time show upon the face in the form of poor circulation and bad complexion and give the girl a voice that is harsh, rasping and repelling.

When a person “ gets mad,” shouts, lets the tongue spit and fire with accusations and suspicions, wants to strike and sometimes kill, we have a temporary insanity. The emotions have run away with judgment, sense and decency. The face becomes livid, the lips blue and the heart stops its regularity so that the hands, fingers and feet become cold. Keep up this state of affairs by repeated attacks of loss of self-control and the mind and body are certain to be affected.

Why ? How ? Because this anger brings on a tension of all the muscles—internal and external. All the

* I have endeavoured in my previous books to supply parents and teachers with a working knowledge of sex psychology. See “ Facts for the Married ” and “ Plain Facts on Sex Hygiene ” ; also “ Confidential Chats with Boys,” “ Confidential Chats with Girls.”

bloodvessels are contracted. They are put in the same dangerous state they would be in if you had them tied by a thread or string. This is the reason you turn pale, have blue lips, cold extremities. You interfere with circulation, and this is always dangerous, whether it is in the finger, brain or womb. This is the cause of sudden deaths in those old enough to have hardened arteries but not old enough to know how to control their temper.

Anger, frenzy, send through the shocked nervous system impulses to the glands I have described. These at once either pour out too much secreting material, thus temporarily poisoning the brain, or prevent any secretion. I repeat this statement purposely.

The frequent loss of self-control, causing paleness and blue lips, will end in a muddy complexion and mottled skin. The finger-nails will lose their pink of good health ; the neck and bust their attractive plumpness. Frequent bursts of anger disturb the regularity of the menstrual flow.

The outburst of temper so powerful that the individual loses all sense of what he is doing, the youth who strikes to maim or kill, the girl who bites and scratches, ends in crying and hysteria, simply open thousands of tiny tubes in all the glands and out pour valuable substances meant to provide for continuous good nervous and mental health.

These fits of ungovernable temper cause a sudden change in the character of the blood, and this is a precarious state if frequently repeated. If you come from a family in which cancer has been frequent, you may start this awful affliction ; if there has been any insanity in your immediate ancestors, putting the blood in a poisonous state may bring the trouble to you. If you are with child you may bring on an abortion or carry the child to full term, only to find that your ungovernable temper has been transmitted to it.

The bite of a human being under normal conditions is not poisonous—that is, the saliva is harmless. But a bite from an anger-mad person is poisonous—the saliva carries poison.

These being scientific facts, cannot you see that the

brain, the nervous system, will become poisoned in time if you do not early in life learn to control temper and ugly emotions? Because they do not learn to do this is the reason so many merge from ill-tempered children through savage youth to murderous states of frenzy in manhood.

The uncontrolled impulses of vanity, jealousy, in little girls, grow firmly attached to those impulses rising with the advent of puberty.

Now comes the age of imitation and curiosity, the desire for admiration and the impulse to deceive those who should control them. It is a dangerous age for all girls, and, if childhood's impulses and temper have been neglected, the girl goes down at the first tempting opportunity.

It is not, then, essentially a moral question, the learning to control self, but purely a physiological and health question. Morality and good health are so closely bound together that I do not believe they can exist separately. It is not sufficient to tell a girl that, if she does not want a bad complexion and flabby bosom, she must learn to control herself in every way. The proper mother will further state that outbursts of rage are repulsive, cause loss of good friends, prevent making valuable acquaintances, and also that flashes of ugly temper, spiteful words and untruths invariably leave their signs upon her character and face.

If a girl grows up with lack of self-control, she is morally and physically unfit to battle with life. She will be morally unstable, socially an outcast.

Certainly a strong temper, a self-respect which will not allow of insult and injustice, is one of the noblest qualities of men and women. The dignified control of temper which resents any interference with personal rights is a factor which makes for bodily health, strength and mental power.

This sort of self-control keeps the blood and juices in the body properly balanced, gives just the right tension and stimulation. You have relieved your mind by strong words carefully considered. By a dignified self-defence, where you protect your rights yet suppress your anger, you strengthen both brain and glands.

Without a strong temper under perfect control you lose your will power. Without will power we can accomplish but little in a world where man progresses through will force. With a good, strong will we can accomplish wonders ; conquer ill health, obtain mental force, be happy and make others happy.

“ He is wise that can command his own will,
Valiant and constant to himself still,
Whom poverty nor death, nor bands can fright,
Checks his desires, scorns honors, just and right.”

—*Horace*, 2 Ser., 7.

I mentioned the effect of emotions upon the voice of the girl. It is quite an important matter, for nothing in woman is so disagreeable as a harsh, masculine tone of voice.

The voice is one of the secondary sex characters of woman, as the beard or body structure is of man. The delicacy of her nature and the incisiveness of her femininity are told by the voice.

Poets have sung of the sweet voice of the maid and matron ; dramatists give to their heroines the soft, sweet voice of Juliet.

When you hear the loud, raucous, rasping, nasal tones of a woman you need not see her face or form—you can visualise it. Big-boned, coarse in skin and hair, dowdy in dress and arrogant in attitude, the voice fits the frame and its covering.

The voice in all animals, including man, is a structural peculiarity associated with sex. It belongs to the complex of mating. It distinguishes the sexes in amphibia, insects, birds. It is used for capture and winning which puts a premium upon its quality. It is a stimulant to mating, and finally in man reaches the form of articulate expression.

A girl may be endowed with the voice for winning and soothing. She may possess, as a maid, that charm of sex attraction, the pure tones of the female, yet through ignorance of its value to her and consequent carelessness, acquire the harsh tones of a repelling nature.

Anger, lack of self-control, will do this in girlhood.

Imitation of her brother's school or college cheering and shouting will certainly bring about a strident tone of voice which lasts throughout life. The harsh, coarse voice of the women one hears too often in public places is due to that license we permit girls during the years of adolescence. I have witnessed over and over again a pack of high-school girls at football or basketball games, howling, yelling ; making all possible imitations of masculine voicings. Such girls cannot develop into full womanhood without losing one of the beautiful characteristics of femininity ; without destroying a valuable sex function—the voice that attracts.

The voice throughout all nature is one of the sex activities for mating, and when a girl commences to injure it she commences to lose one factor for sex attraction. She would not willingly keep her hair short like her brother or try to get the angularity of his body, yet in using her little throat as a male she is just as certainly obtaining a masculine characteristic.

During the developing period of the girl the voice is capable of being permanently injured. Like the youth, there are changes going on in the structure of the voice muscles and cords, and they may at this time become so stretched and coarsened that she never can acquire the tones of sweetness and delight.

During menstruation there are changes and uncertainties in the voice. Many men can tell a woman's condition by her voice at this time, if she foolishly and forcibly uses it. A young woman should be as careful of her voice at this time as she is of her sex toilet. If not, she will have cause to worry when a child shrinks from her and cries, for her voice frightens all sensitive ears intended for soft voices only.

The public schools are lax in this matter, and instead of having a cheer leader they need voice instructors and silencers. One need only to get into a tramcar where there is a crowd of schoolgirls to realise the value and truth of this statement. Many will show the hands of Helen of Troy but the voice of Xantippe.

CHAPTER VIII

CHARACTER AND SEXUALITY

A WOMAN professor of physiology in the Michigan State Normal College, according to Press reports, has stated: "Children of both sexes and adults as well should bathe and dress together freely, frankly and openly without prudish apology."

Any person who will make the above statement has, no distinct character—I use the term in its broad sense, not in the sense relating to morality, honesty, purity, etc.—hence there can be no distinct sexuality controlling such an individual.

Will any full-blooded man or woman believe for a moment that such a social condition can be adopted without a recession of all sex morality and health? Never mind about those customs in the Orient, unless you believe that we should adopt the other customs that go with promiscuous bathing.

There is a class of women who claim biologic equality of the sexes. Now, perhaps an equality may exist or be brought about in social, political or ethical matters, but it cannot be scientifically asserted that there is biologic equality of the sexes.

Sex is clearly a characteristic of the organism as a whole, and pervades every tissue—penetrates every cell and fibre of the body. This is a scientific fact we cannot ignore nor dispute. Moreover, sex is a racial asset, and its conservation a racial problem. Sex and its qualitative element, also its degree of strength or weakness, has a tremendous effect upon character in both sexes. In women its variations account for many troublesome ideas and actions.

The potentiality of character is in the child from the

beginning of life ; the degree of sexuality is determined from its early formation, and this sexuality is the mould for character.

The fact I wish to drive home is that sexuality makes for decency and morality, and these traits for character. Absence of sexuality of course means morality or, rather, unmorality. A child is strictly temperate when surrounded by whisky : it has no alcoholic desire because it has had no alcoholic experience. But later on, if through inheritance or experience it craves whisky, surely then you would not surround it with whisky nor advise association with drinking companions.

Yet this characteristic of the adult demonstrating an uncontrollable impulse for alcohol is a pathological one, a diseased state through inheritance or acquisition. Sex instincts and impulses are inborn in every normal man and woman, every boy and girl, and their use and control determine the characters of man and woman. What sort of characters do you think would be developed if the advice of this woman teacher should be followed ?

This instructress in physiology is not alone in her lack of sex impulses, for many of her kind still flourish in colleges for women. But this I can gladly say : They are rapidly being replaced by intellectual women who have female instincts and characteristics—which simply means sexuality.

How women do differ in the strength and quantity of sexuality ! Here is this woman advising baths for men, being assisted by women and girls, while Karim Michaelis boldly avows that she liked men to go unwashed and unbathed, with the charm of Horace's "*olentis hircis*."

Both of these women are examples of what lack of possession and overpossession of sexuality will do to the intellectual woman.

I quote their statements because they have given them wide publicity, not because they are specially peculiar to their kind or that I wish to be personal in my remarks. I quote them also, that the reader may get an

understanding at once of what I mean by sexuality governing character.

What I mean by characters or human traits under the control or influence of sexuality are those psychic factors which go to make individualism, each human being likeable or unlikeable, timid or fearless, ambitious or slothful, ruthless or sympathetic, true or false. Mental traits also are influenced by the strength or weakness of the sexual instinct. Ideation, logic, dramatic and literary powers, poetic feeling, all creative thinking and doing, are more or less governed by conditions of sexuality.

Man's character bears a direct relation to his sexuality. You see this in the minister and banker, poet and peasant, artist and writer, diplomat and judge ; Feminist and the "clinging vine sort of woman."

The two factors in life's activity, sexuality and character, are not interchangeable. Character can influence sexuality ; but not until man has first learned to control his innate sexuality. This instinct is the primal, the influencing one from the very beginning of life—that is, from the body's point of view ; it commences to influence acts and thoughts when the body turns it over to the adult organs.

Yes, I mean just that ; the baby is being built in character through the influence of sexual elements, but later on when adolescence approaches the individual can, when he understands, force sexuality to obey character. It is really this ability to develop character by harnessing sex instincts that makes the difference between primal man and cultured man.

It is a state of affairs not unlike electrical force. Electricity is an elemental form of energy which, uncontrolled, is useless or harmful to man, yet an element absolutely necessary for life and action on this earth. But man has made it his servant through the knowledge of its universality and many of its laws.

Psychologically considered, there is no direct influence of sexuality upon character, or character upon sexuality.

They bear a direct relation to each other, and what affects one affects the other.

One cannot say that the driving shaft on a motor-car influences the engine, or that the engine has any influence on the shaft as a shaft, but weakness in one will affect the power of the other, overstrength in one will affect the usefulness of the other.

The effects of the sexual determinants in the body are decided in very early life. It is here where the importance of understanding, the meaning of impulses in childhood, is paramount. Through wrong teaching or environments, improper companionship, neglect of right thinking and allowing the child to worry over self-problems, it can develop into an undersexed or oversexed individual. Here is where sexuality will develop and control character.

To get a clear understanding of all this, let us take the effects of unsexing human beings. This unsexing bears no relation to those methods now being used and advocated to prevent the procreation of the unfit: the imbecile, idiot, habitual criminal and diseased. The method used in these cases is not one which unsexes; it simply prevents the PASSING OUTWARD of germinal plasm, not its constant secreting. The secretions still exert their influences on the blood and blood pressure, keep the physical and psychical balance of man and woman and in nowise change them in character; but does prevent evil characters from being reintroduced into this world.

Let me repeat: It is the absence or presence, quantity and quality, of the physiological sexual substance—the inner secretions—that determines character in both man and woman.

I take it for granted that my readers understand the reasons for castrating animals—the bull and stallion, for example. Its real purpose is to change their characters, to make them docile, obedient, controllable, to deprive them of individuality, to bring them to one standard of action. The spaying of bitches is to radically change their characters, to keep them home under the stove, where they lazily doze and fatten without interest in their normal

companions, ambitionless and at odds with all mother dogs. The altered tomcat stays home at night, useless, slothful, because his real character has been changed or lost.

It is not necessary to go into the reasons for the castration of males to make eunuchs. It interests us only so far as giving us the facts underlying the effect of sexuality upon character.

When a male child is eunuchised it grows to be somewhat of a human being full of deceit, untruthfulness and cowardice. There is no ambition except of avarice. Apathy, docility, indolence are the dominant characters. There is no mental activity, no psychical craving for progress or personal improvement, but generally a state of indifference, sadness, in which there is no energy or desire for the good or evil in life. Selfishness and egotism are the two characteristics to be seen in those early deprived of the influences of sexuality.

Beardless, fatty, protruding abdomen, physical listlessness, they are the living evidence of the absence of sexuality—of character.

These woeful conditions are brought about by interference with the secreting glands in childhood; before they have had time to exert their influences upon the body and psychic development. The storage rooms—the testicles—for these stabilising and energising forces are wanting, and this disturbs and finally prevents further glandular secretion. This is due to the intimate relation and interrelation of the sex organs with the glandular system. Then again, there is total absence of those stimulating elements which steadily progress and bud into activity upon the advent of adolescence.

Every bit of real life is destroyed; the individual grows only as a living manikin. The thyroid, the thymus and other inner man-making organs soon dry up and there exist no exciting, irritating, stimulating substances for active, manly progress.

Conditions are somewhat different in degree in the eunuch whose pathetic state was brought about after

sexuality had commenced to affect or mould his character—as in those men captured in war, as was the custom in many Oriental countries and savage lands ; and still the custom in a few.

In these cases the dominant trait is sadness, despair, often a state of sexual fury when the centres in the brain become active but where there can be no physical response.

This difference from those operated upon in childhood is due to the fact that the inner secretions have done much of their work ; character has been established. But to sustain and hold the characters there must be accumulation in the sex organs and reabsorption of its excess into the blood stream. Depriving the body of the sex organs puts a stop to this necessary physiological function, and in time, and according to age, these unfortunates also lose the stimulating forces controlling human characteristics.

So docility is gradually acquired, cowardice rapidly, and deceit and avarice then take the dominant rôle. The will to do or assert becomes nil, and in time we have a pitiable state of apathy and resignation.

Physically there is not so much damage, except the muscles become soft and flabby and there is no energy to work them.

Contrary to the common impression, the eunuch is not effeminate ; he is simply devoid of all male traits and attributes.

It is what brings about these changes in character through the absence or lessening of sexuality, and the fact that corresponding changes may be brought about in the normal boy or girl through faulty instruction, observation and knowledge, that interests us and has made necessary slight mention of an unpleasant subject.

In all truth, I have said enough about the influences the secretions of the inner glands have upon the body growth and development to make plain how these secretions may affect sexuality, but there are still a few important facts I wish to restate.

In the child, male or female, the sexuality is being

developed by those substances and elements which later on are to give activity to the testicles and ovaries ; to bring to the individual the self-knowledge of sex and its impulses. There is just as much, if not more, sex activity in the boy or girl of three years of age as in those of sixteen. This is a vital fact to remember in the training and education, environment and watchfulness of children.

And this vital fact has never been known to us : Is it any wonder that we have had all kinds and sorts of un-stables, sexualists, indifferents, manias of childhood and lechery in the aged ?

Of course, this sex activity in childhood is in the action of the secretions, the effect they have in building blood and organs, brain and brawn, to act according to sex demands and necessities.

The very active secretion from the large thymus gland in the little girl, as well as that of the thyroid during adolescence, is to give the brain and body the sexuality necessary for complete womanhood. If during this period of childhood the girl is taught and drilled along masculine lines, if she is made to believe that there is no biologic difference between the sexes, that she must repress and try to kill sexual impulses, that mentally and morally men and women think of and view life in an identical manner, we have in adult age a psychic eunuch.

Such a woman has no real male attributes ; she is simply devoid of female attributes. The false training and environment have interfered with the inner secretions, and while the body and brain growth have continued they have done so without the influence of sexuality.

For this must never be lost sight of—that psychic and physical influences such as instruction and statements contrary to subconscious sex instincts, produce shock and this shock affects the glandular secretions.

This is the cause for those masculine females and effeminate men altogether too frequently seen to-day. These exist in all degrees, from the completely unsexed—

psychically speaking—to those who periodically show unsettled sexuality.

Fostered and undisturbed, the normal secretions of the inner glands bring the child to manhood or womanhood complete in sex structure. This accomplished, the active part of sexuality is taken up by the secretions of testicles and ovaries. When this period has been reached we say the person has individuality; shows character, is good or evil, moral or immoral, aggressive, ambitious, a racial asset or otherwise.

But we have all been wrong in this idea of character being formed after adolescence. Characters are being formed by the early development of sexuality through the secretions. Only their objectiveness has been utilised for saying, "Her character is very peculiar," or, "His character is bad; he lacks ambition"; "W—— is no good, he is lazy and untruthful." "Who? She? Oh, she is envious and false." Perhaps one hears said of a woman, "She's a fool, running after men all the time," or contrariwise: She has no use for men; she believes that if she had the chance she could do men's work better than they do it."

What we shall say in the future will be: "The parents and teachers of such a man ought to be confined where they can do no more harm to boys. The woman who ruined that girl's sexuality and turned her into a deplorable nonentity should be sent to the cornfields to work."

But we have all done our best as we understood it. There is no blame for the general—the mass—of teachers and parents, for they did not know. But in the future? Yes, condemnation for one and all who allow a child to grow to adult age under the influence of twisted sexuality which twists character.

How maltreated, or neglected, sexuality in the very young can result in ruined characters in the man will be comprehended by the following case: A clergyman, thirty-eight years of age, came to me for help. He was a most pathetic case of sexuality absolutely controlling,

or, rather, making, his character. Mentally he was a superior individual ; physically he was an inferior. I want you to get this last statement ; it is the crux of such cases in men.

His one overpowering fear was that his rabid impulse for women, the excitement in him they constantly caused, would socially and professionally ruin him, if not land him in gaol.

He was in all other respects a good man, a noble chap, an earnest worker for the good of mankind. But he was shackled, brain and body, by an overpowering sexuality. He gave up a rich and influential church because he could not control himself even in the pulpit. His eyes would seek desirable women, his mind wandered, he stumbled and halted while trying to deliver his sermons. His imagination would always get the best of him, until finally he took charge of an orphan asylum for boys.

But even here he had no surcease from his enemy. Matrons, village society which he could not avoid, were there to add stimulation to an overstimulated sexuality.

Fight, pray, struggle ? Yes, to the point of despair and all help in religion.

Now, I know what most men will say. He did. But the shame, the remorse, the loss of self-respect, reacted upon him to such an extent that he feared losing what little control he had. Then commercial relations are so debasing to all decent-minded men ; and to such a nature as this man's, appalling in their effect.

This is enough of his history for you to understand the cause of all his trouble and worry.

It all came from a doting and unfit mother, who was a widow. He was her only son. There were two daughters—one older, one younger than their brother. He was brought up with the sisters and their companions. Their toys and amusements were his. As he grew to real boyhood he was not allowed to play with other boys. He was told, instructed, and admonished that to uncover his nakedness before other boys was a mortal sin. His sisters, aunts, school teacher all joined in this abomination

and instruction. He was, of course, not allowed to go swimming, play base- or foot-ball games, to box, wrestle or in any manner indulge in rough physical sports.

Exceptional case? Not at all—I see these deplorable sons of crazy mothers every day.

You see the poor mother—for she was a poor mother—was afraid of broken bones or black eyes, of rough speech, of having the son coarsened, that he might learn to smoke cigarettes and find out the truths of life.

He went to a school taught by a maidenly woman of his mother's sort. His schoolmates were girls. He was cared for in the same manner while preparing for the ministry—his mother's ambition for him.

Well, you can imagine the result, for we want to get at the real cause for his controlling sexuality—for his abnormal character.

This man was born with all the normal instincts of the male. When he wanted to go swimming or play foot-ball, to fight or fish, the impulse was due to the stimulation of the inner secretions—the male character was forming. The secretions were teasing to get into the muscular tissue, the blood pressure wanted relief; the brain stuff, the nervous system, were calling for exercise needed to develop the male attributes.

But what did they get; what happened to these normal impulses? There was no muscle-building, no big chest-growing to use up the secreting material in hot flowing blood; no howling out: "Oh, Skin-NEE! kin yer come in swimmin'?" No bucking the line backed up by the energy of character-growing stuff. No, not an outlet for normal impulses, no aid to the body-building substance that was rapidly accumulating.

Yet secrete these glands must and did in this youth. Had his sisters had analogous treatment the glands might have dried up.

When full age came this unfortunate man had an overplus of sexuality because it had never been put to manly use during growth. The activities it was meant to foster and stimulate were always suppressed. There

was no muscle energy to take up the excess, there had been no broken bones and torn muscles to call for reparative material, no training for physical contests ; just a life of physical lethargy while the libidogenous substance—the energising sex juices—accumulated and poured into the blood. This blood circulating in the brain stimulated the sex centres in the body, organs, nerves. So when he arrived at full age his whole character was dominated by an overstimulated sexuality.

Nature has so arranged matters that in man during active years, and especially the growing man, there is always an excess of growing material. And in the properly trained youth and boy there are many occasions when he needs to call upon this excess aside from normal activity. Broken bones, twisted knees, big bruises, cuts, bumps and lacerations ; illness and youthful worries and ambitions, wrongs to right by fists and other necessary trials and tribulations needed to complete boyhood. Deprive a healthy boy of these pleasures and pains and the unused chemical material in his body will mould his character for the worse.

What can be done to undo all that an unfit mother has done to such a son as I have described ? Not very much. He could not be put to any hard, physical labour ; heart and lungs would not stand it, and we have not yet learned the secret of eliminating from the blood the libidogenous material. Drugging, as is done in some reformatories and prisons, was of course out of the question—should always be out of the question.

However, he was put to work helping around a lumber camp and gradually was able to send some of the material which caused this oversexed condition into his slight muscular structure, which soon showed the good effects, and new mental habits of thought developed latent brain cells.

Nevertheless, the harm had been done ; his character formed through the misdirected sexuality of boyhood, so he had to give up all church work and get among men of the world.

He still struggles, but there is no longer danger of social ostracism or gaol. His character, if you should ask one of his acquaintances about it, would be defined as "good, but queer—women sometimes get on his brain."

An unfortunate training such as has been described is frequently the cause for those many cases of clergymen running off with girls or young women. The Press almost daily tells of this and similar actions by clergymen. But I believe that I am justified in saying that no man who was properly trained in boyhood and throughout his adolescent years will be found among these sexualists. And what kind of training this should be I have already indicated.

There is the direct opposite condition in boys, and one over which all parents should worry. It can be readily prevented if action is taken very early ; it cannot be cured later in life.

This is the condition seen in a boy who shows little, if any, interest in youthful sports and activities. He is the boy who often shows precociousness. This is a dangerous symptom and should not be permitted to continue. All precociousness should be carefully surrounded by tact and decision : that is, while discouragement should never be the policy, insistence upon youthful play and companionship should be the policy of parents and teachers.

Precociousness means that brain growth is proceeding at the expense of body growth. It is serious, because when the stress and storm of life come there is little, if any, reserve physical energy for extra effort. No man can be a success in life without having to go through trials and physical strain, and he certainly will fail if he cannot call upon reserve forces—mental, physical, moral.

The majority of precocious youths—excluding geniuses—are miserable failures as men. Most of them are born of parents at one of the two extremes of child-bearing age—too young or too old. They lack the physical energy of their undeveloped parents, or else are handi-

capped by the worn-out products of the other. They do not possess that dynamic force that is possessed by those in full life, while the brain cells seem to take up the experience of the older parents or else the untrained imagination of the younger. But no matter about the theoretical side ; the practical side is that no organ, brain or muscle can grow at the expense of the other without producing an unbalanced organisation.

You cannot put a forty-horsepower engine on a ten-horsepower truck frame and run it successfully.

A boy who prefers to stay in the house or schoolroom, instead of playing and engaging in rough sport, is lacking in those substances which build male characters. A boy who has no desire when Spring comes to play "hookey" and go fishing or hunting for birds' eggs is not building a male character. His condition is the antithesis of that described in the unfortunate son of the widow.

If a boy is encouraged by his teacher to read and study during the necessary play hours, he should be taken away from such injurious influences. And don't wait for the end of the term—take him away at once. What such a boy needs is to be placed among a lot of real boys under the charge of real men.

Mothers of such boys invariably claim that weak constitutions, ill health, sensitiveness and other imaginary conditions are the reasons for letting their characterless sons have their own way.

This attitude on the part of mothers is all wrong ; is injurious to the boys and, in the end, makes for useless and helpless men—the kind which go to the human junkpile.

Barring a real physical affection, of which a full-blooded physician should be the judge, these boys need, absolutely need, outdoor exercise and constant rubbing against their normal fellows—and good hard rubbing, too. They need the outside stimulation this kind of treatment brings to them. In their make-up there is lack of either the material or its stimulating properties which develop sexuality.

Frequently it may be only a proper chemical adjustment that is needed, and, if so, the lad quickly changes in character under these outdoor conditions.

The apathy toward youthful impulses, the content of the recluse, the inclination to enjoy the delicate pleasures of the girl, are symptoms of weakened or undeveloping sexuality.

This state means that a character wanting in strong male attributes will be found later in life. When full grown such an individual is called "a sissy," is considered effeminate and justly meets with the scorn of all men whose characters have been formed during boyhood by those inner secretions which make for maleness.

A boy can be brought to understand something of the sacredness of purity in thoughts and deeds and of the marvellous force governing procreation throughout all nature. He can be taught to think in terms of his own of what Christ really meant by His words. He can be made eager to want to know just what forthrightly living means. But the vast majority of boys have not been brought to this point and the reasons are plain.

We have been making the big mistake in early guiding him in all these matters through women's eyes, ideas and emotions.

A boy views the things of life in a different light, through less brilliant colours, from wider angles, than the girl. He wants the blunt facts without idealistic embroidery—the concrete. A pretty watch case interests a little girl; the boy wants to see the inside; he doesn't care a whoop for the delicate over design. A girl watches with wonder and admiration the butterfly; the real boy wants to take off its wings to see what it will do. I have known a woman teacher to punish a boy for doing this while praising the girl who blamed him. You see the point?

It is the same in Sunday-school: give him a man's view and a man's questions if you want to hold him. Women teachers do not realise that in the little lad there are psychic factors of the man, and they futilely attempt

to lead his mind to think of life's meaning through the multicoloured glasses of the female mind. The nearest approach the average Sunday-school woman teacher gets to the heart of the boy is during Christmas time, and this in the roundabout way of his male stomach.

The Christ spirit has not appealed to boys because He has always been represented to them through female eyes and ideation: effeminate, avoider of disputes, one without the animal instincts of man, one who taught that resentment of insults by fists was never justified, and that altogether He was only a consoling Spirit for women and girls.

Get the real facts to a real boy through his male character and you can do wonders with this character. But don't any longer make the error of trying to implant ideas and impressions arising from femaleness in a mind motivated by maleness.

You cannot train a bulldog to point for quail by bringing him up in the field with a pointer.

I have stated "that the degree and variations of sexuality in women account for many troublesome ideas and actions." The dullest observer recognises the fact that at times some unmarried and unhappily married women commit acts wholly at variance to their everyday characters.

There is the woman well bred, physically virtuous, conscientious and whose society is always welcome—a woman of personality. Suddenly her friends and family are shocked to learn she is "the woman with the poisoned pen," or the woman seen nightly prowling around in man's clothes and peeping into windows of neighbours' houses. Another—a home-staying woman—is discovered to be the writer of scurrilous and scandalous letters to herself, which she shows to her unsuspecting husband and his friends. Another woman, generally an unmarried one, interested in church and missions, breaks out with nasty accusations against her pastor and one or more of his female parishioners; or a girl of seventeen accuses a prominent citizen of her town, who, perhaps in his ignorance of

the mutability of female emotions, has been too friendly in a meaningless manner. And do not let this fact slip your mind—for every case to which publicity is given the doctor knows ten.

The woman who is a scandal-monger is one whose character is governed by a twisted sexuality. The man gossipier is the most detestable of all male characters—of all human beings. Likewise, he is one whose wabbling tongue and mind are motivated by sex instability. Through inheritance or wrong teachings and environment a female element in him has its way at times. The man whose character was formed through normal development of sex elements, who preserved his forces and let them flow into their waiting organs, speaks only well of his fellow men and women when speaking at all.

Women are essentially emotional. It is a sex characteristic and a biologic necessity. Emotions are necessary for their work in this world. Sympathy, love in its highest sense, devotion, desire for proper appreciation, faithfulness, are all emotional states belonging to the balanced woman. But let these emotions be deviated from their proper psychic channels and the overflow brings words of slander, envy, false accusations and the desire for notoriety even to the extent of their own debasement.

These conditions are variants of the female complex, not the normal complements. The accusation by a young girl is often only a masked hysterical state where the wish appears to her as a dreamy reality. The woman who writes scandalous letters to herself is motivated by a morbid desire for sympathy and notoriety.

These various states are not fundamentally abnormal, they belong to the sexuality of the individuals. It is their exaggerated expression and blindness to their effect which make them abnormal.

These conditions which look like a state of madness among certain classes of society—the unoccupied and those having no responsibilities to hold their emotions in check—are mostly due to physiologic disturbances. A woman goes her way sweetly and normally, suddenly

to be brought to a state of extreme emotionalism. Then something happens to shock her friends and her world. But these are not the women who have children to use up emotional forces, nor those who have to keep their mind upon the next meal and the money to get it.

In these latter women every drop of inner secretion and their chemical actions are utilised ; there is no overplus to get into their blood and brain to cause them trouble and worry the family.

With the other sort of women, I believe the causes for all these notorious emotional states may be traced to an excess and non-usage of the by-products of the inner secretions, especially that of the ovaries and adrenal glands, affecting the sexuality and thus temporarily changing their characters. When the explosion has reduced this overamount of sex material the woman returns to her normal state, and so remains until there is again an explosive excess, when a recurrence of her temporary madness—as it seems to her friends—takes place.

We have all been so ignorant of the true conditions underlying sex phenomena and the subtle forces existing in male and female organisations ! We have been upholding ignorance for our girls and boys, maids and school teachers. All, all, a horrible mistake !

My idea of ignorance is not knowing necessary things ; of innocence, knowing things falsely. Ignorance is privation, innocence a positive act.

Our bodies have been kept defective because of defective intelligence. We have judged characters by emotions and deeds, believing that by governing emotions and impulses we could change character, not understanding that character is determined by the state of sexuality in the growing baby, the little girl and the little boy.

This is the fundamental cause for the inability to change the characters in those unfortunate girls and youths sent to correctional institutions.

We have been so timid ; yes, afraid, shamefully afraid, of getting down to the roots of life's activity—sex phenomena. We have been trying to find our way in the

journey of life, but have always avoided the easiest and right way and taken the hardest and wrong way. A million and more mothers in this country refuse to learn the truth and absolutely refuse to have their children hear it.

They are acting like the stupid fellow who blew out the candle so the fleas could not find him.

THE END





